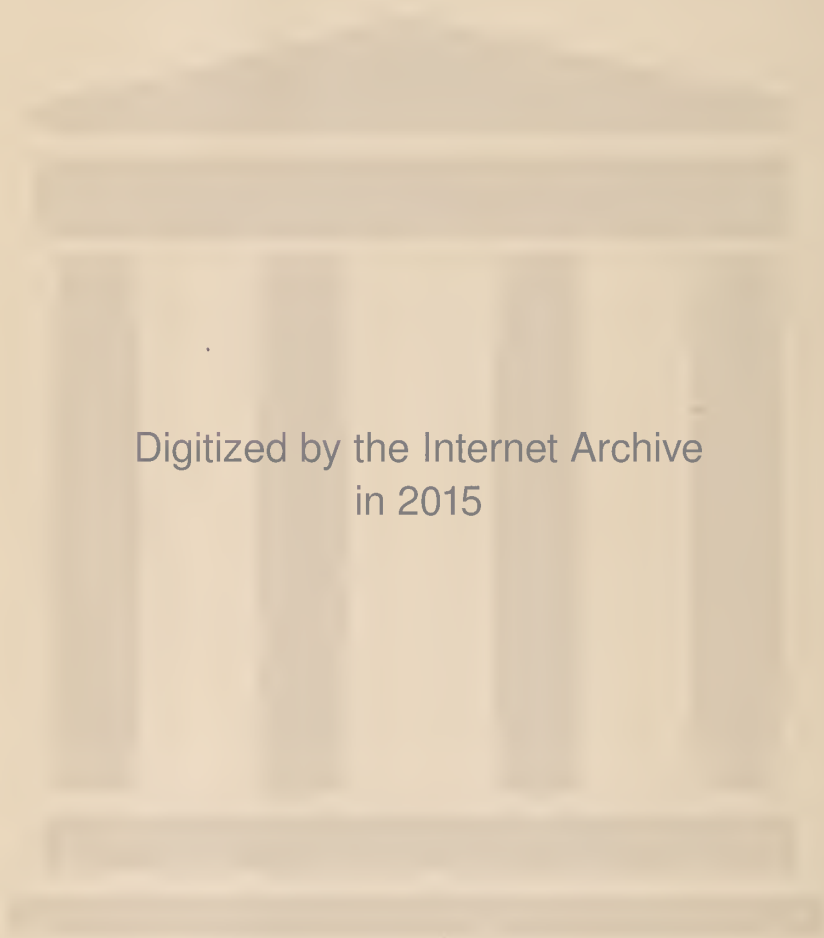




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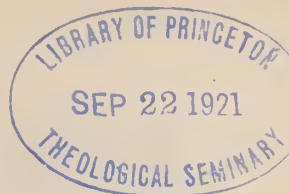
Section 7





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The Missionary Review of the World



VOL. XLIII OLD SERIES

Founded in 1878 by

REV. ROYAL G. WILDER, D.D.

VOL. XXXIII NEW SERIES

Editor-in-Chief, 1888 to 1911

REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1920

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EDITORIAL AND BUSINESS CHAT

EXCEPTION TAKEN

GERMAN MISSIONS AND THE BRITISH
Dr. W. H. Griffith Thomas, one of the esteemed members of our Editorial Council, writes as follows concerning the translation of the article in our February number entitled "A German Plea for German Missions":

"With every desire to be strictly fair to the Germans and to allow Christians in the Allied countries to see the German standpoint, there are some statements in the article which seem to me to need correction, so that your readers may be able to consider both sides. It is not true to say that the English attempted "to deal a death blow to German missionary work in all parts of the world," or that it was their desire or determination to "eradicate German Missions everywhere" in those parts of the world ruled by England.

"The British Government has felt led to put limitations on German Missions both in India and Africa because there are abundant proofs that German missionaries were often Germans first and missionaries afterward. The work of Missions will go on unhindered so far as the British Government is concerned, except in those cases where it has been found necessary for the above reason to remove German missionaries and to place the work under other societies. But this does not mean 'extermination.'

"I say nothing about the entire absence from the article of any consciousness of wrong-doing in India and Africa as perpetrated by German missionaries, nor is there the slightest hint of German error in championing the cause of Islam, that deadliest foe of Christian missions. Perhaps it was scarcely to be expected that these things should have been admitted by our German brethren, but at least the Allied workers among your readers should be reminded of what has actually taken place."

DELAY OF MARCH NUMBER

The havoc wrought by the February blizzard was responsible for the non-delivery of the paper for printing the regular edition of the March Review. This caused the Interchurch World Movement Number to be about ten days late in reaching subscribers, and the Editor and his staff wish to express their appreciation for the forbearance of the magazine's friends in this unfortunate situation.

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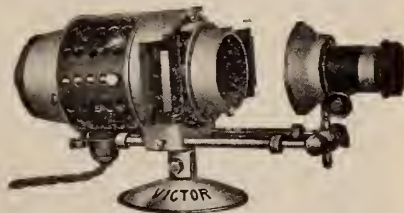
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The Sacred Entrance to the Kremlin in Moscow, after it had been stormed and taken by the Bolsheviki

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLIII

APRIL, 1920

NUMBER
FOUR

A NATIONAL CHURCH FOR INDIA

NOT ONLY is there much agitation for self-government in India and for church union among Christian denominations, but these two ideals are united in a growing desire for a national, self-governing Christian Church. This may be premature, for the Indian Christians are not yet self-supporting. They have not a sufficient number of mature leaders, and all Christian sects combined number only about one per cent of the population. The desire for such a national Church is, however, growing and is the sign of the increasing self-confidence of a vigorous youth.

This movement is not in any sense a revolt against foreign missionary influence, but is, on the contrary, an acknowledgment of the benefits received from missionary work. The movers in this agitation express the desire to have Christianity, which originated in Asia, take on its oriental form and not be controlled by occidental ideals of government, worship and service. Mr. G. S. Doraiswamy, an Indian Christian, has expressed the view of many of his compatriots in a recent number of the *Christian Patriot* of Madras. He says:

“Christianity in India wears a foreign garb. When Christianity went from the East to West it became a natural and national religion of the West. But when it was brought to the farther East, it continued in its Western form. Thoughtful Indians have often pondered over this question, and now and then we hear groans from patriotic Indians who ask why Christianity should not be made a religion suitable to the national spirit and heritage of India.

“The ‘Church of India’ should be a nationalized form of Christianity which contains all the essentials of the religion and

adopts a uniform method of worship. It ought to preserve the heritage of India and encourage the high and low alike to come into its fold. At the same time it ought not to alienate its adherents as a newly created caste or half-caste. If we are serious and earnest in evangelizing India we cannot afford to ignore the above fundamental ideas. To ignore these any further will not be conducive to the healthy growth of the Indian Christian Church, both internally and externally * * *

"We must secure the good-will and cooperation of our foreign missionaries, because we still need them for the evangelization of India. Their influence among the Christian mass is overwhelming. Further, it is impossible to attempt any alterations in our churches without their assistance * * *

"Some of our later-day missionaries have either partly forgotten their past traditions or imbibed the spirit of the ruling (British) classes. Want of toleration and unwillingness to part with power on the one side, and the new born spirit of independence and nationalism on the other, often cause unpleasantness. If Indian Christians aspire to greater responsibilities, it is surely a glorious achievement of the missionary enterprise. But all missionaries are not prepared to make that sacrifice. With the ambition of creating a 'Church of India' they must wholeheartedly cooperate with Indian leaders * * *

"The first thing is to ascertain from the various missions what doctrines and beliefs they hold as essential for the salvation of man according to the Christian faith. Representatives from all churches should then meet and decide on the essentials of Christianity, forms of worship, divine service and such other matters on national lines."

It seems probable that, in view of the spirit of nationalism developing in many lands, some such program may be adopted in India, China, Japan and other countries where Christianity is firmly established.

A WOMEN'S MISSION CONFERENCE AT SHANGHAI

FROM an educational standpoint, the recent Women's Conference in Shanghai, China, (January 2 to 8) has been called the most important meeting ever held in Shanghai. It was composed of prominent American and Chinese women and was held under the auspices of the Federation of Women's Boards of Foreign Missions of North America. "The spirit of enlightened service which inspired the calling of the meeting remained its guiding force and made its findings unique in the history of women's missions to the Far East," writes Miss Elsie McCormick who describes the conference.

The seven commissions, making up the Women's Deputation from the United States, were led by women of national distinction, while delegates from China included some of the most conspicuously successful women on the mission field. The head of the Collegiate Education Commission was President Ellen F. Pendleton of Wellesley College; the leader of the Secondary Education Commission was Miss Charlotte Conant, principal of Walnut Hill School, Natick, Mass., and Dr. Gertrude M. Walker, formerly of the faculty of Philadelphia Women's Medical College, was chairman of the Medical Commission.

Other members of the Commission were Miss Amelia Josephine Burr, the poet; Miss Nellie Prescott, secretary of the Women's American Baptist Foreign Mission Society; Miss Ernestine Friedman, social service expert for the American National Y. W. C. A.; and Miss Helen Calder, secretary of the Congregational Woman's Board of Missions. Seven provinces of China and thirty-one Protestant Mission boards and societies were represented.

Among the leading features of the conference were the following, as reported by Miss McCormick:

(1) Repeated requests for interdenominational secretaries with duties of national scope, such as a Christian Literature secretary, a home economics expert, an instructor in translation who could train Chinese girls for this work and a specialist in religious education to give intensive training to missionaries already on the field.

(2) A tendency to link social service with evangelism and make every church member a worker for community welfare appeared in the reports of two commissions. This tendency to express faith by works should be given impetus throughout the Chinese Church.

(3) More adequate support for the two union colleges for women from the boards at home in the matter of staff, buildings and other equipment. It decided it was inadvisable for Chinese girls to go abroad for undergraduate work, as it is an exceptional student who can remain away from home for five or six years and adapt herself readily to the conditions of Oriental life on her return.

(4) A union bilingual medical college for women to serve the needs of northern and central China.

(5) A secretary with medical training appointed by every women's foreign mission board, these secretaries combining to form a medical board to have general supervision of the staffing and equipping of medical schools and hospitals in the foreign field.

Feeling that women's missions deserve more recognition than has hitherto been given to them, the conference urged the appointment of women secretaries to national committees and organizations, such as the China Continuation Committee and the China Christian Literature Council.

TURKISH ATROCITIES AND CHRISTIAN FORBEARANCE

ONE point at which the Allies have failed thus far is in the restoration of peace and security in Asia Minor. In spite of the complete defeat of Turkey and the talk of disarming the Turks, there have come repeated reports of further atrocities on the Christian populace in Marash, Adana, Sivas, Aintab, Alexandretta and elsewhere. The French have replaced the British in Cilicia and the disapproval of the Turks and Arabs at this step seems to be one cause of the trouble. Some reports received at Washington mention the massacre of 20,000 Armenians in Cilicia and great danger threatened to one hundred and fifty thousand Armenians in that region.

The gravity of the situation in Cilicia, Syrian Turkey, was emphasized in reports made public by the State Department in Washington on February 29th:

"The following information has been received from a reliable source.

"The Turks cut the railroad beyond Adana. Fighting began near Marash on January 20, between French and Turkish troops. On the same day an American car proceeding to Aintab and having five Americans and a French officer as passengers, was fired upon by Turks. On the following day in Marash a battle began between Turks and French and did not cease before the 10th instant, when the French withdrew, owing to the fact that they were greatly outnumbered by the Turks.

"Prior to the beginning of the regular fighting between the French and the Turks, the latter had commenced massacring Armenians at Marash and vicinity. Turks have destroyed the Armenian parts of the city, as well as the churches.

"At Marash Americans were running a Rescue Home for Armenian girls. That house was sacked and the eighty-five girls were murdered. On the same day, February 7th, the mountain cottage of the missionaries, as well as the building of the Near East Farm, were burned.

"Americans in the American college at Marash were fired upon, and when they offered to mediate between the Turks and the French, the former sent them a letter stating that this was not a local, but a national affair, and that the demand of the Commander-in-Chief of the Turkish National Army was that the French should surrender.

"The following Americans left Marash with refugees and arrived at Adana safely on the 15th instant: Mr. Crathern and Misses Dougherty, Elfin, Powers and Shultz."

In the meantime American Christians continue to feed and clothe the suffering Armenians, while America as a nation refuses to share in the responsibility for preventing further atrocities.

The Turks have not yet learned their lesson. The opinion of the civilized world, the defeat of Turkish forces by allied armies, the conditions of the treaties of peace, have all failed to bring about a change of heart or an abandonment of their program to exterminate Christians in Moslem lands. The leniency of the Allies is construed as fear and weakness. Though the Turkish army and navy are to be abolished, the Sultan is to be left in possession of Constantinople

and the sacred places in Europe and Asia are to be left in the hands of the Turks. Even the former Christian Church of St. Sophia and possibly the other sacred places stolen from the Christians in Palestine and Asia Minor, are to be preserved to Moslems.

A dispatch, dated March 11, reports that Prince Feisal, son of the King of the Hejaz (Arabia) has been proclaimed King of Syria, including Palestine and Northern Mesopotamia. Such a Mohammedan government would have a great influence on the future of Christian missions in Syria and Palestine.

The only hope for abiding peace between Moslem and Christians is a change of heart on the part of the former. When Arabs and Turks come to know God as he is revealed in Jesus Christ and follow the Son of God in place of the Prophet of Arabia, then and not until then, can harmony prevail in the Near East.

CONDITIONS IN MEXICO

CHRISTIAN churches of the United States maintain missionary work in Mexico because the conditions need reform and the people need regeneration. But there is danger in exaggerating the political disorders from which Mexico suffers. Dr. G. B. Winton, of the "Committee on Cooperation in Latin America" spent most of last October in Mexico and found conditions far quieter and more nearly normal than the papers of the United States represent them. The country has a sound currency of gold and silver, and a year of abundant crops. Wages have generally risen and though the cost of living is higher, Mexico has profited by the era of high prices. The government has succeeded in suppressing rebellion except in thinly settled regions. There is still a good deal of banditry but most of it is robbery, from which the United States is far from free. Trains are run regularly on all the main lines of railway and on most of the branch lines. Occasionally one is wrecked by rebels or bandits.

As an offset to the general unrest there is a marked reaction against militarism and the drift of sentiment is such that a resort to arms in connection with a contested election would be universally frowned upon. Even the government is finding it difficult to keep its ranks of soldiers full. The country is weary of war. In the coming election next summer Carranza is not a candidate to succeed himself and he and Obregon are on excellent terms with each other.

Rumors and alleged data as to Mexican affairs are calculated to mislead and inflame American opinion. They are played up consistently by the papers, while real information and corrections are suppressed or minimized. Missionaries write from Mexico that the "terrible situation" is largely imaginary, and that armed invasion will only make matters worse. War would unite all Mexican factions against the United States and would cause

bandits and snipers to be lauded as patriots. The average Mexican is half Indian. The nation as a nation has the Indian's stoicism, his valor, and, on occasion, his ferocity.

What Mexico needs is training, education; but if the United State conquered Mexico she would be embittered against all such work. American churches could not go to Mexico in the wake of an army and successfully offer the Gospel of peace. American soldiers could impose a military government but this would be considered "foreign tyranny," and hated therefor. No government set up by the United States would be satisfactory to the Mexicans. They object to dictation.

Bitterness of language, criticisms, threats and hostility are alienating Mexico and all Latin America. Such an attitude on the part of the public press in America throws obstacles in the way of missionary and philanthropic endeavor. On the other hand, if we can make the Mexicans our friends we can do much to help them solve their problems. The Christians and the church press in the United States should help to keep the peace.

A PROGRAM FOR NEGRO BETTERMENT

THERE are many views of the causes and cures for the Negro problem in America. Most of the suggested solutions depend on industrial and intellectual betterment. These reforms are needed, but they are not all that is essential. The Home Missions Council program for work for Negroes involves the following features:

1. Denominational papers are asked to present the subject of race adjustment at frequent intervals, and ministers are requested to preach upon the subject in order to guide their congregations toward a sympathetic and active spirit of cooperation with Negroes.

2. The pronouncement issued by the Federal Council of Churches includes the following principles (as already stated in the REVIEW):

- (1) Equal protection of life and property.

- (2) Economic justice with equal opportunities for labor and equitable pay.

- (3) Sanctity of home and womanhood preserved.

- (4) Adequate facilities for recreation and wholesome amusement and entertainment.

- (5) Equal traveling accommodations for equal pay.

- (6) Adequate educational facilities furnished by Government, both state and nation.

- (7) Same qualifications for franchise applicable to all races.

- (8) In industrial centers where the two races are each in considerable numbers, committees to be formed on inter-racial welfare, composed of representatives of both races.

3. Conferences of responsible persons will be held in selected

cities. The need of special home mission work is in northern industrial centers.

4. A local program will be shaped along the following lines of need; (a) what new churches for Negroes are needed? (b) what new equipment is needed for the churches to enable them better to serve the Negro population? (c) what new forms of service are needed? (d) what interdenominational agencies are needed?

5. The Home Missions Council will undertake to set in operation agencies which may meet the needs, laying responsibility upon local agencies and calling in the aid of outside organizations, if required.

The Virginia program, proposed by the Negro Organization Society of Virginia and the Negro Teachers' Association, calls for a better spirit of cooperation among Negroes and for better teachers and schools for the race. They ask for educational campaigns to be waged through press and pulpit and mass meetings and for a larger opportunity for self respecting Negroes to live their own lives amid surroundings which will enable them to bring up their children decently.

There are signs of awakenings among the intelligent Negroes that promise a higher type of leaders among them. These leaders seek not social fellowship with the white race but the right to live and work as civilized people.

THE PASTORS' CONFERENCES

FIFTY Pastors' Conferences were held in forty-eight states under the auspices of the Interchurch World Movement between February 16th and March 19th. These were addressed by members of six teams that went from place to place holding three-day conferences in each place. It is estimated that the total attendance of pastors was over forty thousand. Meetings for women were held simultaneously.

The Pennsylvania Conference, which was attended by 1,700 clergymen, adopted a set of findings which, in part, declared: "The crowning justification of the Interchurch World Movement is the opportunity that is given to each denomination to function for Christ on the broadest scale without the sacrifice of any of its authority."

Three hundred church women met at Nampa, Idaho, at the same time the pastors of Idaho were in conference at Boise. Fully 90 per cent of the ministers of the cooperating churches in that State attended the Boise meeting. The ministers of Arizona met in Phoenix, February 24, and more than 50 per cent of the clergy attended the first day and the next day 75 per cent were present. The Connecticut Conference was held in Hartford, with nearly 300 ministers at the first session. The New Mexico Conference, at Albuquerque, was unique in that American Indians, Negro Americans and Americans of Spanish descent were largely represented. Eighty-five per cent of

the State's clergy attended. The Indians were dressed in their tribal costumes and told what Christianity had done for their people. At the Iowa Conference, which convened in Des Moines, 1,275 ministers registered. Reports from other pastors' conferences tell of growing interest and a general, though not universal desire to cooperate.

THE REVISED INTERCHURCH BUDGET

CANADA has already had her united financial campaign under the Interchurch Forward Movement. The results have been most encouraging. The total sum asked for by Presbyterians, Methodists, Church of England, Baptists and Congregationalists was \$12,000,000. The amount reported pledged up to date for the coming year is approximately \$15,000,000 for Home and Foreign Missions, and for church, educational and philanthropic enterprises. The campaign for life enlistment has not yet been completed.

As to the financial campaign in the United States, at Atlantic City the total askings of the Interchurch World Movement reached a total of \$326,107,837 in one year, or over \$1,300,000,000 on a five year basis (omitting some items after the first year). This amount included the estimates of the needs of all the cooperating denominations for Home and Foreign Missions, Religious Education, Church Boards of Education, Hospitals, Homes and Ministerial Support. These estimates have now been revised and the askings reduced to the figures shown on the accompanying tables. According to these figures the total amount of the budget to be paid in 1920 for thirty cooperating denominations is \$175,448,349. This, however, includes \$21,000,000 Methodist money already pledged. The total campaign budget for 1920, including some five year programs, is \$336,777,572. The largest amounts are those asked by the Northern Baptist, the Methodist Episcopal, the Presbyterian (north) and the United Presbyterian Churches. The askings for foreign missions are \$107,661,488, or over three times the amount received in any previous year.

PLAN FOR METHODIST UNION

THE separation of Methodists North and South because of the slavery question more than half a century ago seems an anachronism in the present day of movements toward union. Recently a joint commission of the two churches met at Louisville, Ky., and unanimously adopted a plan for a merger, which is to be submitted at once to the general conferences of both communions for final decision. The plan as presented calls for seven regional conferences, six on territorial lines, the seventh to include the entire Negro constituency which numbers over 300,000. A Council of Fifteen will constitute the supreme authority of this united body, which is to have the single name Methodist. The whole membership of the two churches is about 6,000,000.



EDITORIAL COMMENT



THE OLD AND THE NEW

MEN'S thoughts and plans are constantly changing. The world to-day is very different from the world of St. Paul's time. Many customs of society are different. Polygamy and slavery are no longer countenanced by the State. Industrial conditions have changed with the growth of modern business and the introduction of modern machinery. The mingling of many nationalities in large centers and present day democratic ideas bring new problems. There are those who say that consequently methods of Christian work must be to day radically different from the methods employed by Christ and his Apostles, or even from those in use fifty years ago. They say that while personal evangelism and a preaching ministry was the main dependence then, social evangelism must be the chief method now. Whereas formerly we were content with saving individuals out of the wreck of society, now we must seek to save the social wreck itself. As a result, work must be done on a larger scale. The Church must attack evil wholesale, seeking to reform the social order, to right all industrial wrongs, to educate the ignorant, abolish poverty, stamp out the social evil, direct national and international politics—in a word, must do all the work that the state should do and has failed to accomplish.

There is in this program a strong appeal to the sense of brotherly love. It is based on Christian idealism but is it based altogether on sound Christian reasoning? Is the unchristian world so different today from the non-Christian world of the first century? The root of every evil is still *sin*, it is selfishness and a disregard of the laws of God. Impurity is almost as rampant as in Corinth; commercialism is as greedy of gain as in ancient Rome. There are more people who accept Christian standards but the same evil root exists in the world and bears fruit in evil deeds today as of old.

Is there then any different remedy that will be efficacious for the same old disease? The individual heart must be reached and purified and enlightened by Jesus Christ before any permanent and true betterment can come in home or business, in the nation or the world. The real power to effect a true transformation must be divine and not human. The method of Jesus and of Paul cannot be surpassed.

At the same time there is an added responsibility resting on the Church today because of its greater strength and larger resources. Work should be conducted on a larger scale, with more perfect equipment, and with reference to the experience of past history. Where one man went out alone a hundred years ago one hundred men should

go out together to evangelize and teach today. Where formerly missionaries were mostly confined to pioneer work, in evangelism today they should devote more of their energies to the training of a strong, intelligent, self-supporting native Christian Church. It is the purpose and should be in the program of organized Christianity to raise the standard of living in the home and in the community, but this can only be done by bringing the individual to God.

THE RELIGIOUS TEST FOR STUDENT ASSOCIATIONS

WHATEVER affects the students of the country seriously affects the future Christian leadership. Most of the colleges founded in the early days of American history were established to train Christian ministers. Today, education has been largely secularized and religion, especially the Christian religion, is left out of the education of many who are being trained for leadership in the nation. It is therefore of extreme importance that the organizations that attempt to bring Christian influences to bear on the young men and young women of our institutions of learning shall not only be thoroughly and strongly Christian in every respect, but that they shall link up as many as possible of the students to evangelical churches. To this end Church members should have the direction of the student Association work, and the students should leave their schools and colleges prepared to enter into active Christian work in the churches.

It is then an important question whether the national Young Women's Christian Association Convention, which is to be held in Cleveland, April 13 to 20, shall maintain the evangelical church membership test for membership in student Associations. This test requires that active, or voting members of all Young Women's Christian Associations shall be members of evangelical churches. At the national Convention in Richmond in 1913, a committee was formed to frame a basis for a personal declaration for membership in student Associations, to be used at the option of such Associations. This basis was submitted to the Convention at Los Angeles in 1915, and was accepted by a majority vote. It must, however, pass two Conventions by a two-thirds vote before adoption as a constitutional change.

The proposed student amendment entitles any woman of the institution to full membership in the Association, provided that she is in sympathy with the purpose of the Association and that she makes the declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ." The purpose is stated to be to lead students to faith in God through Jesus Christ; into membership and service in the Christian Church; to promote growth in Christian faith and character through Bible study; and to influence students to devote themselves to making the Will of Christ effective in human society and to extending the Kingdom of God throughout the world.

This is excellent if rightly interpreted. The danger lies in the fact that the local leaders will put different interpretation upon the conditions of membership, and may admit Roman Catholics, Unitarians, and Christian Scientists to full voting membership, thus changing the evangelical character of the Association.

The Young Men's and the Young Women's Christian Associations are enterprises of the Protestant Christian Church. They are based on faith in Jesus Christ as the Son of God and Saviour of man, and membership should carry with it not only sympathy with but full belief in the other distinctive evangelical Christian teachings. The purpose of the Association is to serve others who may not hold these same beliefs, and to lead them to Christ, but it is not necessary that they become voting members in order that they may enjoy all the benefits of the Association. It seems better to many deeply interested in the work that a clear line should be drawn between those who accept Jesus Christ as divine Lord and Saviour, and those who look upon Him as a human teacher and example; or who give a different interpretation to Bible teaching from that accepted by evangelical churches.

Membership based on an individual declaration of "purpose"—not a covenant—will practically mean the formation of a new Church, an organization with its own separate standard of faith and purpose. The Christian movement is not strengthened by letting down the standards of faith and life below those of the New Testament. According to this personal test members are not required to accept the deity of Jesus Christ, or to take Him as their personal Lord and Saviour.

Among the bodies that have registered a protest against such a change in the membership basis are the General Assemblies of the Northern and Southern Presbyterian Churches and of the United Presbyterian Church, the Board of Bishops and the Women's Foreign Missionary Society of the Methodist Church, South, and the Women's Foreign Missionary Society of the Methodist Church, North.

This is a time for raising the standard of loyalty to Christ and not for lowering it so as to admit to the management any who are unconvinced and unconverted.

RECOMMENDATIONS FOR MISSIONS IN JAPAN

A DEPUTATION from the American Board of Commissioners for Foreign Missions went to Japan in 1918 to study the situation and to see where the work may be improved. They have made some recommendations that will appeal to all interested in the welfare of Japan and the development of missions there. Among these recommendations are the following:

- (1) That Christians unite in special prayer and thanksgiving in commemoration of the sixtieth anniversary of the founding of

Protestant Missions in Japan. The Christian Church should set itself with renewed purpose and zeal to complete the task of evangelizing the Japanese.

(2) That the Japanese Church be developed more adequately and that especial attention be given to those stations and districts where the people show the greatest readiness to receive the Gospel. This will mean also that the country fields be given precedence over large cities for general missionary work.

(3) That some moderate sized city be selected to develop as a demonstration center—a model for evangelistic work, Christian schools and social service institutions.

(4) That a Field Secretary be appointed to serve as a point of contact between Missions and the native Church to have oversight of unoccupied stations and to help promote general efficiency.

(5) That young college men be sent to Japan for short term service to assist Japanese pastors in special work, and that other young men and young women be sent out as missionary leaders.

(6) That Japanese pastors and other Christian leaders be urged to come to America for advanced study.

(7) That the problems of social reconstruction be given earnest study and that Japanese effort to solve these problems be encouraged and supported, and that certain missionaries be set aside to cooperate in such social service as may be administered by Japanese.

(8) That the leadership and responsibility of the Japanese Church be increasingly honored by the mission, and that ultimately the Mission should become an integral part of the native Church.

(9) That the principles of comity be recognized and the Japanese churches be urged to adopt a constructive comity program.

(10) That church unity in both spirit and effort be urged upon the Japanese Christian Church; and that union plans be fostered in evangelistic, educational and social work.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. Matt. xii. 30.

This is an arresting thought. You know how it is with influence. You utter a word; it goes forth and the sound dies out; but in some life that word's meaning has gone home, and become a permanent part of the world's history. It is taken down and recorded. It lasts. We can help or hinder God. We are always either for Him or against Him. If we be against him, by so much as our personal influence counts, by so much are we making it harder for Him to realize His benevolent aims. On the other hand, if we love and obey Him, if we stand loyally for Him in the midst of an unbelieving generation, we do add something to the total of those good forces which are at work in the world, and by so much *we actually help him*.—REV. HARRIS E. KIRK, D. D., Baltimore, M. D.

INTERCHURCH GENERAL BUDGET FOR THE FINANCIAL CAMPAIGN, 1920

Denomination	Campaign Budget 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes ⁶	American Ministerial Support	Special items War Relief, Temp., etc.	Budget to be paid in 1920
ADVENT									
Advent Christian Church.....	\$35,000		\$35,000						\$35,000
BAPTIST									
Northern Baptist Convention.....	130,533,000 ¹	\$34,041,071 ¹	46,220,304 ¹	\$33,940,000 ¹	\$2,721,125 ¹	\$1,000,000 ¹	\$8,550,500 ¹	\$4,060,000 ¹	26,106,600
National Baptist Convention.....	10,250,000 ¹	2,200,000 ¹	3,850,000 ¹	2,600,000 ¹	685,000 ¹		350,000 ¹	565,000 ¹	2,050,000
General Baptist.....	272,500	15,000	57,500	170,000	10,000		20,000		272,500
BRETHREN									
Church of the Brethren.....	3,219,598	606,798	532,800	2,000,000	40,000		40,000		3,219,598
Brethren Church.....	200,000	45,000	45,000	75,000	20,000	15,000			200,000
CHRISTIAN									
Christian Church.....	727,693	99,725	211,468	406,500	10,000				727,693
CONGREGATIONAL									
Congregational Churches.....	16,508,470	6,553,470	5,920,000	2,246,400	18,600		1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ.....	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
EVANGELICAL									
Evangelical Association.....	1,394,260	108,000	432,760			538,500	315,000		1,394,260
United Evangelical Church.....	305,983		305,983						305,983
FRIENDS									
Society of Friends in America.....	4,532,081 ¹	344,038	588,043	3,250,000 ¹	27,500		25,000	297,500	1,932,081
Society of Friends of California.....	40,000	40,000							40,000
HOLINESS									
Holiness Church.....	50,000					50,000			50,000
LUTHERAN									
Evangelical Synod of N. A.....	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000		1,846,521
MENNONITE									
General Conference of Mennonites.....	82,000	82,000							82,000
METHODIST									
Methodist Episcopal Church (North).....	34,485,737 ¹⁰	16,500,000 ⁸	11,782,872 ⁹	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church.....	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000		1,745,866
Free Methodist Church of N. A.....	6,234,986 ¹	2,141,230 ¹	2,247,180 ¹	1,406,250 ¹	50,000 ¹		390,326 ¹		1,246,997
African Methodist Episcopal Zion Church.....	212,000	52,000	50,000	60,000 ¹			40,000	10,000	212,000
Colored Methodist Episcopal Church.....	250,000			250,000					250,000
Reformed Zion Union Apostolic Church.....	17,263		17,263						17,263
PRESBYTERIAN									
Presbyterian Church in the U. S. A.....	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569		2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)....	7,865,445	2,928,754	2,730,091	1,606,600	100,000		500,000		7,865,445
Associate Reformed Presbyterian Synod.....	392,264	198,450 ³	43,814	150,000					392,264
Ref. Presby'n Church of N. A., Synod.....	529,472	175,000		354,472					529,472
United Presbyterian Church.....	31,977,457 ¹	12,537,540 ¹	8,705,305 ¹	8,264,960 ¹	103,943 ¹	1,013,075 ¹	1,352,634 ¹		6,395,491
REFORMED									
Reformed Church in America.....	2,136,091	800,000	1,101,441	220,250 ³	14,400				2,136,091
Reformed Church in the U. S.....	16,916,085 ¹	5,519,305 ¹	5,796,780 ¹	3,850,000 ¹	550,000 ¹		1,200,000 ¹		3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ...	6,546,662 ⁴	911,770 ¹	1,999,917 ¹	2,768,930 ⁴	126,045 ⁴	100,000	400,000 ²	240,000 ²	4,548,662
Total.....	\$336,777,572	\$107,661,488	\$109,949,037	\$78,837,431	\$5,931,925	\$5,116,465 ⁴	\$20,510,299	\$8,770,927	\$175,448,349

1 Five-year budget to be subscribed in 1920.

2 Two-year budget to be subscribed in 1920.

3 One-fifth of five-year budget.

4 Budget to be subscribed in 1920; part to be paid in 1920; part in two years.

5 Budget not yet approved by National Board.

6 Budgets approved by National Boards only are included in this column.

7 \$500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

8 The Methodist Episcopal Foreign Missions Budget is composed of:

(a) \$10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.

(b) 6,000,000—the budget of the Woman's Foreign Missionary Society.

9 The Methodist Episcopal Home Missions Budget is composed of:

(a) \$10,500,000—the Centenary amount of the Board of Home Missions and Church Extension, which has already been subscribed.

(b) 607,872—the budget of the Woman's Home Missionary Society.

(c) 675,000—the budget of the Freedman's Aid Society.

10 This total includes \$21,000,000 which was subscribed in the Centenary Campaign.

RELIGIOUS STATISTICS FOR THE UNITED STATES

THE accompanying report, published by the Federal Council of Churches, does not give us reason to believe that America is to become immediately and thoroughly Christian, but the total number of churches shows an increase of 6,400 in the past three years and a growth of nearly 4,000 ministers and 3,000,000 members. Some allowance may be made for a difference in the method of gathering statistics.

The organizations vary in size from two or three organized churches and 91 to 300 members to 67,000 churches and 7,800,000 members.

The grand totals show an aggregate of 44,788,036 persons associated with Protestant, Jewish and Roman Catholic bodies. Of these the Roman Catholic Church claims 17,549,324 (including children). About one in two in the United States is an avowed Protestant and one in six or seven a member of the Roman Catholic Church. The total of 44,788,036 could be swollen by adding adherents of Protestant churches. This would bring the number of persons identified with organized religion in this country to something over 70,000,000 or about two-thirds of the entire population. As to the other one-third who have no connections, it should not be forgotten that at least one-half of them are children. Nevertheless there are enough people wholly outside of the Christian Church and not followers of Jesus Christ to challenge the Church to greater efforts in evangelism.

These figures show that the loss in the number of Sunday-school pupils is 596,534, instead of over three million, as was reported. The increase in the number of Sunday-schools is 5,013.

While no figures have been reported to show the increase for missions and other general benevolences, it is known that on account of the sums raised by Methodists, Presbyterians and other bodies during the past year, these figures have far outstripped those of any previous year.

NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members
Adventists (5 bodies)	2,772	1,526	123,143	3,177	113,629
Albanian Orthodox Church	2	3	410		
Amana Society	14		1,400		
Apostolic Christian Church	52	73	45,000	40	3,315
Apostolic Faith Movement	24	26	2,196	16	769
American Rescue Workers	29	30	511	12	499
Armenian Apostolic Church	34	17	27,450	7	682
Assemblies of God	21,000	967	6,703	81	4,839
Assyrian Jacobite Apostolic Church	2	1	788		
Bahaf Movement	57		2,884	4	
Baptists (21 bodies)	61,992	46,086	7,598,280	48,748	4,305,170
Brethren (German Bapt. Dunkers) (5 bodies)	1,262	37,67	122,932	1,204	119,706
Brethren (Plymouth)	470		13,717	261	12,813
Brethren, River (3 bodies)	112	248	5,389	71	6,180
Bulgarian Orthodox Church	4		4660		
Catholic Apostolic Churches (2 bodies)	13	13	2,768	4	192
Christadelphians	145		2,922	79	3,101
Christian and Missionary Alliance	166	114	9,625	161	11,077
Chris. Cath. Church in Zion					
Chris. Ch., Amer. Chris. Convention	1,204	1,037	105,310	963	76,055
Christian Congregation	15	28	3,000	15	1,650
Christian Union	220	211	13,692	173	13,061
Church of Christ, Scientist	1,589				
Church of Daniel's Band	3	16	100	2	70
Church of God	429	490	12,012	232	7,796
Ch. of God and Saints of Christ (Col.)	94	101	3,311	57	1,783
Ch. of God, as Org. by Christ	23	18	227		
Church of the Nazarene	999	844	35,041	990	50,397
Church of Universal Messianic Message	5	4	266	4	92
Church Transcendent	3	2	91	3	104
Churches of Christ (Independent)	5,570	2,507	317,937	3,441	183,022
Ch. of God, in N. A., Gen. Eldership	458	419	25,847	413	37,952
Ch. of the Living God (Col.) (2 bodies)	184	450	14,050	88	1,925
Churches of the New Jerusalem (2 bodies)	116	134	7,252	14	358
Congregationalists	6,019	5,722	808,122	5,804	709,859
Disciples of Christ	8,912	6,031	1,193,423	8,643	961,723
Evangelical Association	1,729	1,327	159,310	1,700	222,793
Evangelical Prot. Ch. of N. A.	37	34	17,962	38	8,792
Evangelical Synod of N. A.	1,385	1,131	352,644	1,301	141,015
Free Chris. Zion Ch. of Christ (Col.)	35	29	6,225	35	3,699
Friends (4 bodies)	861	699	107,422	754	56,615
Greek Orthodox Church	115	115	119,871	17	1,115
Hephzibah Faith Miss. Assoc.	12	38	352	12	583
Holiness Church	33	26	926	21	791
Holiness Methodist Church	7	8	460	7	390
International Holiness Church	325	640	11,000	152	8,975
Jewish	2,960		2,600,000	784	108,534
Latter Day Saints (2 bodies)	1,740	9,790	494,388	1,892	227,796
Lithuanian National Catholic Ch.	7	3	7,343	1	142
Lutherans (20 bodies)	15,638	9,731	2,451,997	10,255	954,115
Mennonites (16 bodies)	887	1,488	82,722	697	42,236
Methodists (17 bodies)	67,493	46,364	7,867,863	69,078	7,287,381
Metropolitan Church Association	7	122	704	3	458
Missionary Church Association	25	59	1,554	29	3,343
Moravians (3 bodies)	194	209	30,675	147	18,006
Non-Sectarian Churches of Bible Faith	58	26	2,273	12	571
Old Catholic Churches (2 bodies)	19	19	34,025	6	840
Pentel Missions	10	33	257	4	81
Pentecost Bands of the World	6		250	7	350
Pentecostal Holiness Church	192	282	5,353	143	8,143
Pillar of Fire	23	133	722	24	2,975
Polish National Catholic Ch.	34	45	28,245	27	2,997
Presbyterians (10 bodies)	16,066	14,523	2,243,678	14,627	1,847,945
Protestant Episcopal Church	8,103	5,677	1,065,825	5,790	435,761
Reformed Episcopal Church	65	65	11,806	60	7,750
Reformed (4 bodies)	2,779	2,236	535,040	2,756	484,548
Roman Catholic Church	10,460	20,588	17,549,324	12,800	1,932,206
Roumanian Orthodox Church	2	2	1,994	2	123
Russian Orthodox Church	169	164	99,681	126	6,889
Salvation Army	957	2,918	28,686	720	46,823
Scandinavian Free Churches (3 bodies)	458	496	37,816	453	47,347
Schwenkfelders	4	6	1,150	6	1,961
Servian Orthodox Church	30	26	3,000	9	664
Social Brethren	19	10	950	8	478
Society for Ethical Culture	5	6	2,850	4	481
Spiritualists (2 bodies)	611	520	32,081	82	3,694
Syrian Holy Orthodox Church	35	37	50,000	8	546
Temple Soc. (Friends of the Temp.)	2	2	260	2	158
Theosophical Societies (4 bodies)	222		8,071		
Unitarians	477	505	82,515	346	23,160
United Brethren (2 bodies)	3,907	2,810	367,087	3,579	478,119
United Evangelical Church	949	535	88,847	955	121,391
United Society of Believers (Shakers)	12		367	6	107
Universalist Churches	650	561	58,566	467	58,442
Vedanta Society	3	3	350		
Volunteers of America	97	307	10,204	26	1,611
Totals—all religious bodies	233,834	195,315	44,788,036	199,772	21,291,658
Totals—1916	227,437	191,796	41,926,854	194,769	21,888,521

a—Estimated



MAKERS OF THE NEW INDIA—SOME NATIVE CHRISTIAN EVANGELISTS

A New India

BY REV. HERBERT ANDERSON, CALCUTTA, INDIA

Secretary in India of the Baptist Missionary Society

THE MODERN missionary enterprise beholds a new India in 1920. She has passed out of the category of an oriental subject race into that of a country with ideals of independent nationalism—a people who have taken the first steps towards the progressive realization of responsible self-government, but still as an integral part of the British Empire. The Government of India Bill which passed the House of Commons fills every well-wisher of the Indian people with pleasure and hope. It is wise politically to place confidence where responsibility can be placed, and Christian missions sympathize with the new political charter because they believe confidence can be reposed in the character and qualifications of the leaders of India today.

New India is due to many forces, seen and unseen, that for a century and a half have played upon her mysterious life. The foreign missionary enterprise has been one of those forces, and it may not be without interest to consider briefly the results, difficulties and ideals of that enterprise as we face the future. I shall first refer to *five direct results*, and then to *four indirect results*.

1. *Indian Christianity.* The western Christian world does not know as much as it should about Indian Christianity. It hears more of criticism than of praise, and much is said against the

Indian Christian's power and influence; but to the man who knows, Indian Christianity was never greater than it is today in its devotion, its love to Christ, its grasp of truth, and its desire to spread His Cause. Indian Christianity is divided into three sections. There is the Syrian section, connected with the Eastern Church, which numbers 750,000. There is the Roman Catholic section that is the result of four hundred years of Roman Catholic effort, numbering in converts 1,550,000, and there is the section associated with Protestant Missions, numbering 1,700,000, the fruit of a little over one hundred years of missionary endeavor. These make a total Indian Christian population of 4,000,000 in the midst of 315,000,000 people according to the census of 1911. But at the rate at which converts have increased during the past forty years, India should be nominally Christian in a hundred and fifty years more.

2. *The Regnant Position of Christ.* In the moral sphere in India, outside the circle of the Indian Christian Church, outside the circle of missionary influence, Christ has already obtained a widening influence far in advance of what might be expected from the relative size of the Christian population. He is exercising today a wonderful power over the lives and thoughts of individuals, and, in certain places, of communities which are not Christian. They have seen the moral grandeur of His character, have begun to realize the glorious meaning of His Cross and His ethics, and have already accepted Him as one of the greatest leaders and teachers of truth that the human race has ever seen. A leading non-Christian solicitor in Calcutta, a man of great influence, gives evidence for his compatriots when he writes: "Christ is the God-appointed Ruler of the human conscience; that is my belief." He speaks for thousands who profess allegiance to Jesus Christ, though they will not at present have anything to do with organized Christianity, and refuse to take the name of Christian. Christ is nevertheless regnant in their thought-life, and helps to form the influences that dominate their daily character and duties. That is one of the direct results of the modern missionary enterprise.

3. *Christian Theological Thought.* Changes are taking place that are affecting the thought-life of the East regarding its theological convictions. Taking India as a whole, Hinduism is still the ruling religion—a religion of pantheism, believing God is impersonal, unthinking spirit. Into that pantheistic conception, as one result of the modern missionary enterprise, has come a belief much more in the monotheistic God who is a Father in His attitude towards the human race. I was present at a large Congress of Religions held in Calcutta where fifty-seven different religious bodies of India were represented. It was a parliament of religions but there was no prayer on the first day. That struck some of the non-Christian leaders as a lack and they came to me and said:

"We have made a great omission. We want to begin our discussions tomorrow in the atmosphere of prayer, and want you to lead us." I had the privilege of leading that great audience in Christian prayer. Prayer signifies a personal deity. When it came to the question of their discussion—how they thought of God—it was marvellous! Among the Hindus, among the Mohammedans, the Brahmans, Sikhs, Jains, the Aryas and other Samajists there was expressed a conception of God which made Him not impersonal, but alive and in touch with human life, with all its pain, sin and sorrow. That, too, is one of the direct results of the modern missionary enterprise in India.



Courtesy of the Woman's Missionary Magazine

A MISSIONARY IN HIS TRAVELING WORKSHOP

Rev. David Gordon in his touring automobile in India

Take the subject of sin, which to the East is largely ignorance, purely a question of intellect. That view is also changing to include a moral aspect which links sin to the conscience, and makes man and woman answerable to God for what is done, thought or said. There is a clearer view of Christ's teaching in regard to what sin is, both in its origin, its influence and its results. This conception comes as a vision to men who, in the past, have not had such a conception of it as would lead them straight away to the feet of the Saviour Who can save them from sin. One might speak of other theological changes which really come down to the very essence of human life, and show that Christian influence is at work in India, and is bringing men and women outside the

Christian fold to the position to which Christ Himself sought to bring them.

Then, on the subject of prayer, changes are taking place both in India's view and her religious practice of prayer. Of course, there has been prayer all down the ages. Life cannot be lived without prayer—that human cry to the great spirit world. But to the Indian, prayer has been, to the extent it has been used, one of the means of his self-salvation, one of the methods by which he may secure for himself, and himself alone, freedom from the shackles of existence, and unity with the great spirit of the infinite. Now that is all changed, and they are coming to have a happier conception of the possibilities of communication with God the Father of our souls. We constantly see how, in many concerns of life, the non-Christian Hindu desires to pray, individually and congregationally. Prayer also emphasizes the idea of fellowship, of devotion and worship, as well as the idea of supplication. Does this not give to prayer in the Orient today more of Christ's teaching of what prayer ought to be?

4. *Christian Educational Influence.* The hunger for education creates one of the greatest opportunities for dealing effectively with the world's religious and social problems. Christian educational influence in India today is a far larger thing than many realize. Take this paragraph from an educational authority:

"The last Quinquennial Review of Education in India shows that 42 Arts Colleges with 11,579 pupils or about one quarter of the whole are under missionary management. Christian missions are carrying on 843 secondary schools with 160,953 pupils. Over 9,000 primary schools (more than 350,000 pupils,) and 75 training institutions are maintained by the missionary societies represented in the missionary conferences in Great Britain and North America. Of the above total rather over one hundred thousand pupils are being educated by Roman Catholic missions."

The significance of this paragraph is the tremendous opportunity it reveals of dealing with the child-life of the Indian nation to be, and to deal not only with primary education but also with secondary education, whether in the Christian community or in the non-Christian.

Christian influence is still more wonderful in women's education. In the Madras Presidency, two of three women's Colleges are managed by missionaries, and one by the Government; and of the thirty-nine girls' high schools, thirty-three are under missionary control, and six under Government. Education is the hand of Christ blessing the children of the Orient, and He calls for American men and women of capability, influence and personality to come out and help in that marvellous opportunity for bringing the thought of young India, the mind of young India, and the soul of young India into touch with His mystic influence.

5. *The Influence of the Bible.* The Bible is being read, being thought about, being quoted in the press of India. You can scarcely take up a non-Christian newspaper published by an Indian editor, without finding some quotation from the Bible. It is part of their English education, and shows that the thoughts leading the press of India are to some extent influenced by the teaching of the Bible. Each Province has its own Bible Society Auxiliary and the secretaries report that, during the last ten years, the sale of Bibles, Testaments and portions has gone up by tens of thousands, and in some cases by hundreds of thousand. There is a larger circulation of the Bible in some form or other today than ever before.

There is a meeting, held every year, in every Province of India, at which the Bible Society offers to students who have passed their matriculation examination, or who have graduated a gift of a Bible or portion of the Bible as a memento of their success. I have attended a number of these meetings. At one recently held in Dacca there were at least three hundred students who came forward to receive from the Commissioner's wife a copy of the New Testament, or of the Bible, as a gift for having taken their degree. There is a growing desire among the students of India to know the contents of that Book which to us is God's Word. This is one of the bright results of the modern missionary enterprise.

INDIRECT RESULTS

In touching upon the four indirect results, I want to try to get a little deeper. They cannot be attributed entirely to the modern missionary enterprise. God has marvellous ways of making His truth known, and bringing that truth to the hearts and lives of men and women. Some results may be partially traced to the Christian spirit in British political administration, or in commerce, or in the Western Press—the contact of the East with Western civilization at its best. They come from various sources, but I do not think I am wrong in also claiming that missionaries of the Cross, through their work, through their lives, through their influence, have no small part in bringing about the results to which I refer.

1. *Reverence for Personality.* At the back of all the political changes of the day is the claim of India's leaders to give to individual Indians some control in the administration of their country; some millions of voters, they say, desire the opportunity to choose for themselves who shall be their rulers in the political sphere. That brings us to the franchise and the individual vote. In certain parts of India women also are clamoring to have the vote. Bring this political fact down to its inner significance—there has been a vision of personality; the value of the individual is

recognized, and a reverence for personality now shows itself in the cry for political independence.

Take industrial life. There is a great deal going on in India's industrial centers that is wrong. The living wage has not yet been found. In many cases women are working in factories twelve and fourteen hours a day, and the children too are oppressed by their masters, not European alone. There is a cry out now against the conditions that make for a weak human environment. What does it mean? Men and women have had a vision of the respect and reverence due to the individual—again, reverence for personality.

What does it mean in regard to education? The leaders of India in five different provinces are calling out for compulsory elementary education. There are tremendous difficulties—finance, teachers, equipment, houses; but they are demanding that instead of the five or six out of a hundred, taking it broadly, who are having it today, every child shall have the opportunity of getting knowledge; and through knowledge, power, influence, and happiness so far as domestic and civic life in India is concerned.

It may be the single child, it may be the worker, it may be the political voter—there is towards one and all a new reverence for personality. Where is the mountain source of this undeniable fact? It is found in Him Who said: "What shall it profit a man if he gain the whole world and lose his own soul." Christ's value of the soul becomes India's also.

2. *Hunger for Comradeship.* Hunger for comradeship is all over the world; it is here in the West, and it is in India. If only men and women would realize that God has made all men to live in an atmosphere of love towards one another; whether they are brought together by commerce or by politics, or in international relations, to live, love and work as comrades. We are getting that spirit in India today. I am a member of an Institution called the *Devalaya*. Many years ago its founder, Maharshi Sastipada Banerji, now eighty-two years of age, conceived the necessity of bringing those who differ socially and religiously together in an atmosphere of friendship. He gave his house and fortune for the realization of his ideal. He saw cast cleavages, child widowhood, child marriage, impurity, intemperance, and other customs that are doing so much unopposed harm. "Let Hindus and Moslems and Christians meet together," said he, "and discuss these things from the standpoint of friendship for one another." The *Devalaya* grew and has become a house in which the hunger for comradeship is satisfied. It is not successful as the world counts success, but every week, and almost every day, a few choice souls gather together in its little shrine to pass an hour or two, partly in prayer, partly in silent meditation, and partly in discussion of those things which affect the religious and social life, first of Calcutta, then of

India, and finally of the world.

3. *The Passion for Freedom.* Freedom, liberty, self-determination, emancipation, and words of similar import are in large use in India today. What does it mean? Take for example, the outcastes of Indian society who are crying for an ampler life. They do not quite know what fetters bind them, what are the oppressions from which they suffer, or in what direction liberty really lies. But many of them have decided that they will not any longer be the serfs of their fellow-countrymen. To some of them hope lies in the Christian Church and community. Where is the source of this longing? In Him Who said: "I am come that ye might have life—more abundant life."

4. *Enthusiasm for Social Service.* Philanthropy, temperance, public morals—in these three spheres throughout India there are hundreds of non-Christians waiting for the opportunity to be of service to those in need. The need is usually physical when famine strikes multitudes, or plague, flood, cyclone come. Under proper leadership they join any adventure to render relief. The missionary spirit is at work. There is a vision and enthusiasm of service to others that may yet touch very deep and come straight from the heart of God. It is to Him Who said: "Inasmuch as ye did it unto the least of one of these" that we trace this modern enthusiasm.

Now if these results, direct and indirect, of the missionary enterprise are fair statements of the case in the year 1920, I claim that every Christian has the right to be optimistic.

THE DIFFICULTIES

But are there no difficulties? There are indeed stupendous difficulties. Space permits me only to glance at the chief of them.

1. *Difficulty of Western Christianity.* The materialism of the West is hindering the work. It has done so all along. It is doing so more today than ever. All that has been happening in the Western world these last few years must be a tremendous hindrance to the cause of Christ. The world is one. The conditions of London, of New York, of Paris, of Petrograd, and of any other great cities in the West, their social, political, economic and religious conditions, now that the world has been made one by the war, will have a still more harmful or helpful influence. As Christians in the West work for Christ, for purity, for comradeship, for love, for glorious human ideals, they touch the problems missionaries are fighting. Many difficulties in the Orient will only truly be solved when Western Christianity is really Christian. Enthroned Christ in the West, or the East may yet send Christian missionaries to do it.

2. *Difficulty of a Scattered Indian Christian Community.* A

great deal has been said about what the Indian Church might be and might do. But the four million Christians in India are tremendously handicapped by reason of their separation. To quote one paragraph from Mr. Paton's book "Social Ideals in India":

"The large number of Christians is very unequally distributed over the country. In Travancore a quarter of the population is Christian, in Madras and in Burma not quite three per cent, in the Punjab one per cent, in Bengal only 29 in 10,000, in Rajputana four in 10,000, in Kashmir three in the same number. In great areas of the country there are no Christians at all, and no Christian word has been preached. Two-thirds of the Christians of India live in the South, and it is there that the Christians appear most distinctly as a community. The uneven distribution of the Christian population must be remembered whenever we think of the influence and possibilities of the Church in India."

The difficulty of a scattered Indian Christian community cannot be overlooked when missionary statesmen talk of the Indian Church, and of other great problems affecting the mission field.

3. *Difficulty of Christian Ecclesiastical Divisions.* There is something absolutely wrong with the Church of Christ today in Europe, in America, and throughout the world. We are not *one* to do Christ's will. The ecclesiastical divisions among Christians on the foreign fields are one of our greatest present difficulties. It is not possible to suggest that the hour has come for the divisions to disappear. But the time is more than passed that the spirit of antagonism that has perpetuated ecclesiastical divisions should pass away once and forever. All that is irrelevant for India should be scrapped, for it is a weakness to the Christian Church, and a greater weakness to the Christian approach to non-Christians. Personally I favor a policy of leaving the organization of an Oriental church policy to the present leaders of the churches in the East. The Holy Spirit is there to guide. The shackles of Western denominationalism need breaking in all Orient lands, and the Boards of the West would be wise to lead the way in this act of emancipation.

4. *Difficulty of a Lack of Indian Christian Leadership.* One ought to mention this difficulty, even though it be immediately after the words just written. We thank God for some magnificent men and women that He has raised. Take for instance Pandita Ramabai, Bishop Azariah, Tilak the Marathi poet who has just died, the evangelist Sundar Singh, and many others. The Indian Protestant Church can boast already of some magnificent prophets and leaders. But taking the Indian Church generally, and the Indian Christian community generally, we have to confess that up to the present (due to the fault of those who have not been paying sufficient attention to developing responsibility, and to creating Christian leadership) there is a lack of efficient Indian Christian leadership. Some missionary problems will only be solved when more Indians are trained

and taught to take positions that some missionaries feel they are more ready to take than we are prepared to let them have.

5. *Difficulty of Racial Relationships.* It is hard for an American or a Britisher in the East to avoid the thought that we are superior to the Oriental, and that he ought to be on a lower plane. And it is hard for the Indian today, under the stress of nationalistic ideals not to think more highly of himself than he ought to think. In certain missionary circles differences between missions and the Indian Church are aggravated and emphasized and over stated. Things are not so bad as they are made out; yet there is no doubt that missionary progress during the next decade will feel the unhealthy influence of un-Christian racial distinctions. In Christ this will disappear.

THREE IDEALS

But as we look forward there are three ideals of the modern missionary enterprise that fill our horizon with hope.

1. *Western Christianity ablaze for World Evangelization.* It has not come yet. America is getting it faster than Britain. American churches have seen the vision for the home and foreign work, as inter-related and needing one appeal for Christ. They see that the call of Christ to aid the redemption of humanity is a call to every individual Christian. It is one of the glories of American Christianity today that she has set herself to give time, talent, wealth, all that she has, to undertake this great adventure for Christ in a way that has never been dreamed. We want to see this spirit in Britain, on the Continent, in all Christian lands. When it comes it will be seen that it is not wise to have the separation between the churches, or the divisions in regard to home and foreign work that today exist. The hour has struck when the Christian Church should begin to set herself to the task of the world for Christ.

2. *The Indian Church Centric to all Foreign Missionary Effort.* Does not the lesson from political changes teach us that the Indian is coming to his own, and that missionary societies have to learn this lesson too? They have been dominating, not only their own field of foreign missionary effort, but the Church's life and the Church's methods and the Church's worship, so that we have a Westernized Indian Christianity. It has been a mistake, and many of us regret it. The Foreign Missionary Society should be the servant of the Indian Church. When there is a Church big enough and strong enough, let the Foreign Missionary Society be prepared to enter into fellowship, nay rather serve the native church for the great cause of Christ in the land. The more responsibility we can place upon the Indian Church, and the more we can take away from the representatives of Western Christianity the better for the progress of faith in that land. The ideal is an Indian Church that

shall be centric for all missionary effort carried on, whether it is evangelistic, medical or educational. To be the servants of the Indian Church, working under Indians controlled by Indians, having finances administered by Indians, this is an ideal before us. Does it not seem almost a dream?

3. *Home Authorities Alive to the Pressing Modern Needs.* A new vision of what modern needs really are is necessary to the home authorities. There is something wrong with the proportion of funds spent on women's work, taking missionary organizations as a whole. Not enough is spent on the women's side of the work. I do not want to stop the men's work, but within the next few years the amount spent on and the advances made in women's work should be doubled at least. There needs to be a change in the vision of the home authorities in regard to the amount of money to be spent in cooperative work. The National Missionary Council is leading the way, but the Home Boards are not as keen or as generous for cooperative effort as they should be.

The relative importance of institutional as against general missionary activity also needs reconsideration. India, during the present year, may bring darker days for Christian effort than have been lately experienced; but God's bright promises overspan the horizon. We may claim for the world's redemption of soul what a British poet wrote at the beginning of the great war:

"You who have faith to look beyond the tragedy of a world at strife:
Who trust that out of dark and death shall rise the dawn of ampler life,
Rejoice, whatever anguish rends your heart, that God has given you for
a priceless dower.

To live in these great times and have your part in freedom's crowning
hour,

That you may tell your sons when climbs the light high in the heaven,
their heritage to take,

'We saw the powers of darkness put to flight; we saw the morning
break.'"

What is the Good News for India?

Samuel Higginbottom, Allahabad, India Superintendent of the Allahabad
Industrial Institute

"Agricultural missionaries must understand that better plows or larger crops is not what we are after as the primary thing; there is no real Gospel of the plow." There is a Gospel of Jesus Christ that saves men who believe in Him, apart from their economic or social condition and it is to help in the spread of that Gospel that the Agricultural Institute exists. We have no short cut, no new way, no better way than the way of the Cross as the way of salvation from sin to eternal life. No man should be allowed to start for India who has any doubt on these essential points.



STIRRING UP THE RELIGIOUS SPIRIT IN RUSSIA

A Church Parade protesting against the separation of the Church and State in 1918, Petrograd. The men in golden helmets are priests.

Religious Conditions in Soviet Russia*

BY JEROME DAVIS, NEW YORK

Formerly Student Assistant to Dr. Charles E. Jefferson of the Broadway Tabernacle Church, New York; later Private Secretary to Dr. Wilfred T. Grenfell of Labrador and for two and one-half years active in Y. M. C. A. War Work, in Russia.

THE ONE hundred and seventy million people who once made up the Russian Empire offer a challenge to the Christian forces of America. In the past they have had neither education nor good government. Today they are struggling through revolution, civil war and anarchy toward education, a better government and a more democratic nation.

What are the religious conditions in Soviet Russia? The Greek Orthodox Church in the past has been one of the bulwarks of the Tsar's government. The Tsar himself was its head and the Church received financial grants from the government. Today the Church is completely separated from the State. Moreover, it is often spoken against by the Soviets; it is being openly attacked in the government press. What has been the result? In the first glow of the revolution the churches were largely deserted. Today

*This article was written in November of last year.

the people are suffering from starvation and disease; consequently they are thronging to religious services.

Though the Greek Orthodox Church has done great things for Russia, it has done very little in social service lines. A year ago last May, after the Bolsheviki had been in power for about eight months, I sent a Russian priest to see what the Orthodox churches of Moscow were doing for the people. This priest, who was officially appointed to help us by the Patriarch, the head of the Russian Church, visited twenty-two of the leading churches of Moscow. He found that seven maintained old people's homes, two had libraries, and a few had schools. Not one had any organization for the young people or anything that would lead the young people to take an active part in the life of the parish. Twenty of the priests thought that the Y. M. C. A. could do something to help Russia, while two thought it was dangerous to undertake anything at that time. Several priests made definite suggestions that the Y. M. C. A. start young peoples' unions, play grounds and libraries. The investigation showed that the average priest would welcome the efforts of such a foreign organization.

The Russian Orthodox Church is today going through a period of fiery trial. It needs the help and prayers of the Christian forces of the world. It is willing to accept help, to cooperate with any fair-minded Christian group. The head of the Russian Church, Patriarch Tikhon, has served in the United States and would gladly welcome assistance from the religious forces of America. He cooperated with the Y. M. C. A. by authorizing a priest to work with them, by endorsing the translation of American books, and by giving us certificates such as the following:

"The Young Men's Christian Association in America is performing useful, energetic and fruitful work in the way of religious and moral education for the young men of America. It is building in the latter the ideals of a wholesome Christian life by means of its all around cultural and physical training.

"At the present time a department of this Association has taken up similar work in Russia coming into contact with the workers and institutions of the Russian Orthodox Church, and has invited as their spiritual advisers various persons belonging to the Russian clergy in order to work in concord with the teaching and the rules of the holy Orthodox Church.

"Mr. Davis, an American, having entered as a member into the brotherhood of the Church of Christ the Redeemer and well known for his good work among the Russian people all through the war, plans to visit some of the most important towns of Russia in order to find out on the spot what the Y. M. C. A. can do in Russia for the welfare of her people. He desires to acquaint himself still further with the Orthodox Church and its clergy and I would ask you to render him every assistance.— (Signed) Patriarch Tikhon of Moscow and of all Russia.

The Patriarch also gave me on June 29, 1918, a request for the prayers of all American Christians, in which he said:



MOSCOW Y. M. C. A. CLUB IN THE HOME OF THE COMMANDER OF DISTRICT

"It would comfort us to know that all true Christians of America will always remember our Russian Church and people in their warmest prayers. We would feel deeply grateful if you would express to the Christian people in America our deep desire for their prayers, especially at this crisis in Russia.- We are deeply conscious in this dark hour that the moral support and prayers of all Christendom are vital for the rebuilding of Russia through Christ to her former strength."

Not only the heads of the Russian Church but the common priests everywhere are asking for our help. Along with the revolution in the government, the Church has begun to branch out into different forms of service. Sunday-schools, Men's Brother-

hoods, and social service clubs were being formed by some of the churches when I was there. Progressive priests were anxious to learn everything they could on new methods of work from the practice of American churches. Some of the priests came to me at midnight asking for books on American Sunday-schools and on how American churches raised their finances. The priests were beginning to preach as never before. They need material for sermons. I gave a copy of Fosdick's "The Meaning of Prayer" to one priest who could read English. The next Sunday he preached his sermon from the book giving credit to the author. Russia needs New Testaments and Bibles. The supply in Russia is exhausted and paper is so expensive it is difficult to get. With the approval of the Patriarch, the Y. M. C. A. distributed thousands of copies of the New Testament in Russian, directly and through the priests.

It is needless to say how much Russia needs education, as eighty percent of her people are illiterate. Russia also needs food. In Petrograd in 1918 over eleven thousand people contracted cholera, and over ten thousand typhoid or typhus. In the first three months of 1919 there were thirteen thousand cases of typhus. Any one who says that, under the Bolsheviki, supplies cannot be given by neutrals to those in need contradicts the whole experience of the Y. M. C. A., the Y. W. C. A., the Friends' Society, and the American Red Cross.

The Russian Orthodox Church stands pleading for help. The people of Russia are bleeding and suffering. What will the churches of America do about it? I suggest the following:

First, that an interdenominational commission made up of leading clergymen and progressive social workers be dispatched to Soviet Russia at once empowered with funds to help, and accompanied by ships of food and medicine.

Second, that the American churches empower this commission to help the Russian schools.

Third, that the Christian forces of America cooperate with the Russian Orthodox Church by placing at their disposal our methods of religious education and social service.

They should carry with them New Testaments and other religious literature printed in Russian.

Does not the story of the Russian revolution resemble the story of the Good Samaritan? Russia lies bleeding by the side of the road. Germany passed by and instead of helping Russia used armies and bullets to crush out the real soul of the Russian people. America is passing by. Do we want to play the part now of the Pharisee? Shall we keep hands off and continue the blockade, or shall we go into Soviet Russia to bind up the wounds, pour on oil and do what we can to relieve the suffering? America will respond to the needs of suffering Russia in so far as the real spirit of Jesus Christ is in the hearts of her Christians and our churches are alive to their opportunities to serve.

The Founder of the Christian and Missionary Alliance

Dr. Simpson's Contribution to the Missionary Enterprise

BY REV. W. M. TURNBULL, D. D., NYACK, NEW YORK

Dean of the Missionary Institute

ALBERT B. Simpson, founder and president of the Christian and Missionary Alliance, who passed away at his home in Nyack, New York, on October 29th, was one of the religious leaders of the day whose missionary messages and methods had an influence far beyond his own Society.



THE LATE DR. A. B. SIMPSON

He was born of godly Scotch Presbyterian parents in December, 1844, at Bay View, a little village on Prince Edward Island. As a boy his thirst for learning was so intense that his health was broken by over study, yet he struggled against this disability and the further handicap of poverty to such good effect that he entered college at sixteen and became an acceptable preacher in his first year of study. His intellectual gifts were remarked by church leaders, and immediately upon his graduation from Knox College, Toronto, he was called to an important pastorate in Hamilton, Ontario. This church prospered under his leadership but in 1874 ill health induced him to accept an invitation to the Chestnut Street Presbyterian Church in Louisville, Kentucky. Here he led in a great revival and was the means of drawing together churches of the city that had been divided by the Civil War. In 1880 he came to New York City as pastor of the Thirteenth Street Presbyterian Church. When he had spoken there on one occasion the elderly minister in charge was so moved that he refused to enter the pulpit for weeks afterwards, but preached from the chancel. Mr. Simpson's early ministry in New York won him the love and esteem of his congregation, so that there

was universal regret when he announced that he must leave his settled pastorate to take up evangelistic work for the unchurched masses of the city. He had become profoundly impressed with the fact that the middle class, respectable people of New York were not attending the house of God, and he felt led by the Spirit to go to them with the Gospel of Christ. In dance halls, theatres, and other rented buildings he preached with high tides of blessing, reaching many needy hearts in the great metropolis.

In response to Mr. Simpson's stirring appeals for sacrificial service, a little group of his first converts organized a Missionary Prayer Union and met in his home to pray for lands where the name of Christ had not yet been heard. Soon a few of these young people offered themselves as missionaries, and requested special preparation. To meet their need Mr. Simpson organized a class for the study of the Bible and missions, which held its first sessions on the stage of a theatre. From this small beginning sprang the Missionary Institute which, first in New York and later at Nyack, has been the training camp for hundreds of earnest missionaries and home workers. One of the first principles of Dr. Simpson's work was the utilizing of the unemployed forces of the Church for the evangelization of the world. His school was the pioneer among the Bible Institutes in America, and from the beginning offered specialized training in a practical knowledge of the English Bible, and in methods of aggressive soul winning. Hundreds of eager hearts were inspired with a divine zest for spiritual adventure, and led forth to mighty exploits.

In 1884 the first class was graduated from The Training School, and immediately the problem arose as to the field of service which should be chosen. Dr. Simpson, as a believer in the Pre-Millennial Coming of the Lord, had come to the conclusion that the consummation of the Church's hope was intimately connected with the evangelization of the world. He believed that the words of the Master: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," referred not to any future age, but to the responsibility of the Church in this dispensation. Consistent with this belief, he urged that missionaries be sent to lands for which no other society was planning. This has been the settled policy of Dr. Simpson through the years. While some bases have been occupied in conjunction with other missions, the great objective has always been to push out into regions where no other Christian has carried the story of redemption. The observance of this principle has led the Alliance missionaries into the most difficult and remote regions, and has meant the introduction of the Gospel to Kwang-Si in South China, the province of Hunan in Central China, the

borderland of Tibet, the unoccupied basins of the Congo and the Niger in Africa, the untouched areas of Central and Western India, the interior regions of Argentina, Chile and Ecuador, and last of all, the great French Colonial possession of Indo-China. In the last named country the only Protestant missionaries among twenty-two million people are pioneers sent out by the Alliance.

Dr. Simpson expressed some of the underlying convictions of his own mind in the following declaration of principles:

"1. The ALLIANCE emphasizes the special agency and superintendency of the Holy Ghost in the work of missions, seeking only for wholly consecrated missionaries and holding the work under the constant direction of the Spirit of God. It goes without saying that the testimony of the ALLIANCE is a full Gospel and the converts of our missions are led to know the Lord Jesus in His fulness and expect the baptism of the Holy Spirit.

"2. Along with this it naturally follows that the work should be a work of faith and that it should be maintained by a spirit of prayer and continual dependence upon God. Having no ecclesiastical constituency the workers on the field and the executive officers at home are led to look more directly to God for all their resources and supplies.

"3. The ALLIANCE missionary work is evangelistic and aggressive rather than educational and institutional. We do not attempt to establish educational institutions, and transplant our denominational organizations to heathen soil, but to give the Gospel as rapidly as possible to all races and tongues.

"4. The principle of economy is rigidly aimed at. The expenses of home administration are reduced to the lowest possible figure. Missionaries on the field are not promised regular salaries, but simply their expenses, and all the workers unite to make the means at our disposal accomplish the largest possible results without really sacrificing or crippling the work. Monthly allowances sufficient to meet actual needs are granted the missionaries. From time to time these allowances are increased as the cost of living in different countries is raised.

"5. The principle of sacrifice is the deepest element in our work. Again and again it has been displayed upon the field by the missionaries themselves, and not less by the self-sacrificing gifts of those who sustain them at home."

Some of the methods employed by Dr. Simpson have become widely known through the secular as well as the religious press. Ever since 1887 an annual missionary convention has been held at Old Orchard, Maine, which has become the source of inspiration and the model for numerous other similar gatherings, some of which have eclipsed the parent meeting, both in the attendance and in the amount of the missionary offering. In all these conventions the supreme object is a deepening of the spiritual life of believers, and the impartation of positive blessing for spirit, soul and body. There is Bible teaching, the dissemination of missionary information, and the inspiring help of consecrated music; but above all there is unceasing effort to lead hungry-hearted people to a soul-satisfying experience of their privilege in Christ through the power of the indwelling Holy Spirit. The

missionary offering at the close is always an expression of spiritual life and worship, and is free from strained appeal or mere emotions. Dr. Simpson fed the people with the Bread of Life and giving followed naturally. He never urged people to give upon the spur of the moment, but rather prayerfully to decide how much God would have them pledge to send through the year. The conviction that has been behind these pledges is seen from the fact that over ninety-five per cent of them have been paid in full, and the total pledged at any convention is usually exceeded by the actual receipts from those who were present. It is also significant that many of the great financial drives of recent years have adopted the methods first employed by Dr. Simpson.

The results that have followed the daring faith of this one man of God are beyond computation. His example has inspired many other similar movements and has led to an increase of consecration, prayer and giving in nearly every corner of the globe. It has been estimated that during the years of his service Dr. Simpson administered over six million dollars in foreign mission work. One hundred and eight main stations and four hundred out stations have been opened as Gospel centers in sixteen different mission fields, which contain over forty million people who depend upon this one agency for the Gospel of Christ. Over three hundred foreign missionaries and six hundred native workers are caring for one hundred and eighteen organized churches that have a present membership of over ten thousand adults, besides thousands of adherents. One hundred and forty-five Sunday-schools have been established in these dark lands, in which seven thousand six hundred and eighty-three children are enrolled. There are now two hundred and sixty-one day schools with five thousand eight hundred and seventy-eight scholars, besides seven Bible Training Schools with one hundred and seventeen students, mainly young men, preparing to carry the Gospel to their own people. The native church abroad gave two dollars and twenty-one cents per member during the past year, and the value of mission property in foreign lands is about half a million dollars.

Not the least fruitful phase of Dr. Simpson's contribution to the missionary enterprise was the activity of his consecrated pen. Early in the eighties he founded the first of his illustrated magazines called, "The Gospel in All Lands." This was later sold to Rev. Eugene Smith and afterwards transferred to the Methodist Episcopal Church, becoming a channel of much blessing in that denomination. The Alliance Weekly came after a few years with its never-failing uplift in the editorials, sermons and

special articles of its versatile editor. In 1893 Dr. Simpson toured the mission fields of the world and later took less extended trips which gave him first-hand knowledge of conditions abroad and led to the writing of books and vivid appeals that had a wide circulation. Perhaps the spiritual depth and fervor that characterized the fifty-five years of his labors as a minister of the Lord Jesus Christ can best be seen in the hymns that poured from his burning heart. He wrote over three hundred songs, less than half of which have as yet appeared in print. Among those of a missionary character that are fairly well known are "A Hundred Thousand Souls a Day," "Saving and Serving" and "Send Me Forth." The following might well be considered the spiritual biography of Dr. Simpson, since it breathes forth so much of his solemn sense of responsibility and his passion for the lost.

MY TRUST

Lord, Thou hast giv'n me a trust,
 A high and holy dispensation,
 To tell the world, and tell I must
 The story of Thy great salvation.
 Thou might'st have sent from heaven above
 Angelic hosts to tell the story,
 But in Thy condescending love,
 On men Thou hast conferred the glory.

Thou hast commanded us to go,
 O never let our hearts betray Thee.
 And Thou hast left an awful woe,
 On all who lightly disobey Thee;
 O let us feel and fear that woe,
 As we would guard our own salvation,
 And let us answer to that "go,"
 As witnesses in every nation.

We are all debtors to our race;
 God holds us bound to one another;
 The gifts and blessings of His grace
 Were given thee to give thy brother.
 We owe to ev'ry child of sin
 One chance at least, for hope of heaven,
 O by the love that brought us in,
 Let help and hope to them be given

A Message from Russian Women

A heart-rending appeal has been sent to England by a Christian woman of Petrograd. The message does not suggest any possibility of human help, but is a call for intercessory prayer on the part of Christians everywhere. A few extracts from the message portray conditions in vivid terms: "Children-loving England, cast a glance on our children * * * Hundreds of them are daily dying of hunger, neglect and infectious diseases. But death is not the worst. Children—masses of them—are bribed by specially good food (most rare in these hard times), by flattery, over-indulgence, theatres, dancing, and other similar attractions *to renounce God, never utter His name, never pray*, never go anywhere they can hear anything about Him except in blasphemy. Imagine a large company of children listening to the following speech—"Dear children, we have called you together to tell you that now everything is yours. You are the masters and have a right to all you see * * * You can take, use, do whatever you like, and need not at all mind stealing, for you can always leave off" (*Exact words used.*) * * * The schools are now mixed, morals indescribable, literature of the worst kind is distributed among the girls and boys, no supervision, no restraint, no religion, proper teaching is set aside, and dancing put in its place. According to the latest decree *parents have no right to keep their children at home!* Communistic schools are to take them, keep them, educate them according to their views, and lest any should escape, babies will be taken from their mothers directly after their birth.

"The educated classes are doomed to extermination, and that object is pursued with relentless cruelty. Men of science and culture, delicate women, the aged and the youthful are constantly turned out of their homes with no means of subsistence. The universities are closed or at the point of extinction, the students scattered. All expressions of opinion, all free action, all meetings and associations are forbidden, all initiative killed, the voice of conscience silenced, spies are hunting for their prey everywhere * * *

"A book and a weekly periodical are being circulated among the Russian people. The book, called THE RED GOSPEL, is a caricature of our blessed Gospel and full of blasphemous attacks on the Scripture. The periodical THE RED CHRIST bears the same character. Almost all other printed matter is prohibited or hidden out of sight * * *

Opportunity in Mohammedan Lands

BY THE REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

Editor of *The Moslem World* and Author of "The Disintegration of Islam" Etc.

ONE of the faithful messengers of Jesus Christ among Mohammedans, Miss Jennie de Mayer of Samarkand, Central Asia, says that "this war's earthquake has thrown all the windows of the Moslem world wide open, and all the doors are off their hinges."

A new day has dawned in the Mohammedan world and it will be deeply interesting to see what the editorials of Calcutta and the editorials of Bombay and Lucknow and Singapore, of Tangier and Fez tell us concerning the conclusions at the Peace table. Around that Peace table not only the destinies of Poland and Russia and the Balkan States, and Germany and Austria and the Czecho-Slovaks, but the destiny of Syria, Palestine, Turkey, Mesopotamia, Arabia, Central Asia, Persia and Afghanistan are determined. Those lands that were closed with iron gates and bars of brass have been thrown wide open by the events of the war. The Prophet Isaiah had a distant vision when he said, "In that day there shall be a highway from Egypt to Assyria, and the Syrian shall worship with the Egyptian, and the Lord of Hosts shall say, 'Blessed be Egypt my people, and Syria, the work of my hands.'"

His prophetic eye caught the Anzacs, and men from South Africa under General Smuts, from Wales and Scotland and England, driving the spikes and laying the rails for the road to transport General Allenby's army; caught the vision of the bridge now spanning the Canal and of the time when we can take the diner and sleeper from Cairo's Union Station to the new Jerusalem.

What a marvelous day, when on the battle field of Armageddon God calls together the western nations, with the Arabs as Allies, and drives into utter rout and confusion the strongest troops of Turkey, in order that the Cross of Christ may once more come to its own in the land where Jesus Christ gave His life for the world.

There is not one country, from Morocco across to China, which has not experienced great changes because of the war. What was the chief opposition to the message of Christ among the Mohammedans of Java? The Dutch missionaries will tell us that it was Stamboul. It was the hope in the hearts of these Javanese and Sumatran Mohammedans that the Sultan of Turkey would come and wrest the Islands from the hands of the Dutch

and give them back to Mohammedan rule. That bubble is pricked, the house of cards has fallen; and the Javanese Mohammedans know that the Allies will decide where the Caliphate is to be.

Think of the result to Morocco. Before the war there was not a country in Africa so dark socially, morally, economically as Morocco. Travelers, missionaries and statesmen testify that it was the most hopeless spot in Africa. Yet it was only three and a half days from London or Paris! Then came the war, and God Almighty made the wrath of men to praise Him. He set the people free, and according to the testimony of the British Consul-General the advent of the French in Morocco has brought in a new era. They have constructed some five hundred miles of railway, and five hundred and sixty miles of good roads. They have established justice and law and order, they have quelled the internal revolts; and they have captured the hearts of these Mohammedan peoples, so that Moroccan men fought under the French flag in the trenches of France and Flanders.

Think what has taken place in Algeria and Tunisia, where Methodist missionaries have unfurled that Banner which shall never suffer loss. There the Algerian and Tunisian governments have given the Methodist Episcopal Church a charter to carry on their work—press, schools, hospitals—in order to establish in those Mohammedan lands the Kingdom of Jesus Christ, our Lord.

Egypt was a country of contradictions and with perplexing political questions, but the war cut the Gordian knot and established over the whole Nile Valley the righteous rule of Britain, whose flag stands for high principles—the flag of St. George indicating devotion; and St. Patrick exemplifying the missionary spirit and St. Andrew, typifying chivalry.

Add to all these things the result upon Mohammedans. Pride, self-sufficiency, conceit are the greatest enemies to the Gospel of Jesus Christ. The old, old story never enters a man's heart when he puts up the adamant wall of pride. God through this war has humbled the Moslem world. There is no place for arrogance or pride on our part. God has done it. He has plowed through their prejudices, He has plowed deep in all their lands. It is for us to carry the seed baskets, "weeping," and then some day we shall return bearing our sheaves with us.

What is the program that God desires to unfold in this new era of His grace? It is a program for every department of missions, schools, hospitals, relief, everything, but not least and not last the message of the printed page. This war has proved the awful power of a propagandism of lies and intrigue, and has also shown the benediction of truth and sobriety and kindness and love through the printed page and the written message. The Church of the Lord Jesus Christ, facing this great world of opportunity,

must enter these doors and establish everywhere the Christian press.

There are vast areas without any literature. The total literature for Chinese Mohammedans, who number nearly fifteen millions, could be held between the two fingers of my hand. We talk about a five foot shelf of learning. All the books that the Beirut press and the Nile Mission press have prepared for the pastors and leaders of Syria and the Nile Valley could be put on a three foot shelf. We have absolutely stinted and starved this department of Christian work.

The great Mohammedan world needs a broad Christian literature. They need the life of Christ, in popular form; they need biographies of leaders of the Christian Church, the lives of apostles and missionaries, that will inspire them to higher living. They need books of Christian poetry and science; they need books that are pure and wholesome for child life, they need everything in every department, that we find heaped up in our homes, and on the shelves of book stores. Oh, the poverty of the intellectual supply of Moslems! Oh, the poverty of that which we provide for the millions of readers that the new education is raising up in every land!

According to the census of India, nearly one million two hundred thousand children are now in government schools and mission schools. When they graduate from these schools, what do we give them? Shall we turn them back to the old literature of heathenism and Mohammedanism? What sort of literature is that? The Koran, the life of Mohammed unexpurgated, and the unexpurgated Arabian Nights, or the erotic Arabic poetry. That is typical of what is left, aside from commentaries and traditions of the Moslem faith. We create readers, and we must satisfy their appetites by giving them literature that is true and pure and elevating.

We sing, "Oh, For a Thousand Tongues to Sing My Dear Redeemer's Praise." Do we mean it? The only way for us to have a thousand tongues, or ten thousand tongues, to sing our Great Redeemer's praise, is to use the printed page. In that way we can do it. Any message that has gone home, any prose or poetry, any book that is strong and manly and pure and wholesome, any book that has touched your heart, may be sent out on the wings of the wind, through the printed page. This day of God and this world of God call for sacrificial obedience.

Fly abroad, thou mighty Gospel
Win and conquer, never cease
'Till Mohammed's wide dominions
Yield to Christ the Prince of Peace.

The Indian Coolie in Fiji

BY REV. J. W. BURTON, B. A., MELBOURNE, AUSTRALIA

Conference Secretary for Australian Methodist Foreign Missions. For nine years missionary to the Indian population in Fiji; author of "The Fiji of To-day," "The Call of the Pacific," etc.

OVER sixty thousand natives of India are in the Fiji Islands. The majority of these came originally to labor on the sugar plantations. As their terms of service have expired, many have settled permanently in the South Sea Islands and are now the most important element in the population. They are gradually taking the best lands from the aboriginal population, and the indications are that Fiji will eventually become, for the most part, an Indian Colony. Many of the former coolies are now themselves employers, and most of the stores in native villages are owned by them. The climate suits them, and there are many opportunities of making money.

Until recently there has been a system of "indenture" under which these laborers were employed. They were recruited principally in the Northwest provinces of India, and, after a preliminary medical examination, they were sent to Fiji. On arrival, they were apportioned to the various planters, whom they were obliged to serve for a term of five years, at the end of which period they became "free," and were expected to settle on the land for a further term of five years. After this, if they so desired, they could return passage-paid to India. The great majority, however, elected to remain in Fiji.

The conditions on the plantations were, on the whole, exceedingly bad. The wages were very low—too low to provide adequate food and clothing. The average earnings of the men were eleven pence per day and those of the women five pence. The employer was obliged to provide shelter, which took the form of coolie "lines" or long tarred barracks, divided into cubicles of eight feet by ten feet, in each of which three men, or a man, his wife and family, were placed. Often the sanitary conditions were indescribably bad and disease and wretchedness made havoc of human life. There was not only the minimum of comfort but less than the minimum of decency. It was an evil system, difficult of supervision, and lent itself to innumerable abuses, which have been exposed, time and again, by missionaries on the field. Commercial interests were strong, however, the government was pitifully weak, and voices of protest were almost unheeded.

The chief cause of the degradation of the people was not so much the low wages or the miserable accommodation, as the



A MOHAMMEDAN MOULVI IN FIJI

lewdness springing from the disproportion of the sexes. The Government regulations provided for only thirty-three women to every one hundred men, and, when the class from which these were chiefly recruited is considered, inevitably the sexual relations became unspeakably evil. One writer declared that the only morals in the coolie "lines" were those of the poultry yard; and, unfortunately, the horrible phrase was only too accurate.

Gradually information regarding the conditions in Fiji filtered through to India. The South African Indian question was still a scandal fresh in the minds of the people, and now public attention fastened upon an even worse state of things in Fiji. National pride was touched and a sense of indignation possessed the national leaders. They were, they declared, members of the great British Empire whose flag, it was proudly boasted, stood for liberty and equal justice; yet, under that very flag in the Crown Colony on Fiji, their own kinsmen were being enslaved and demoralized that the ruling race might make money. One result of the agitation was the appointment by the Indian government of a Commission which visited Fiji and suggested reforms. The system of indenture was, however, left unaltered, and this failed to satisfy Indian demands.

The Indian leaders, themselves, then appointed two independ-

ent investigators, and in 1915 the Rev. C. F. Andrews, M. A. (author of "The Renaissance in India"), and the Rev. W. W. Pearson, M. A., B. Sc. (late of the London Missionary Society), visited Fiji. Their report to the Indian members of the Viceroy's Council was a scathing indictment of the whole indenture system and made every true-hearted Britisher ashamed. It was shown that the life of the coolie "line" was primarily responsible for the degradation and alarming immorality of the people. The publication of this report led eventually to the abolition of the system.

It is often urged by the planters and sugar companies, in extenuation of the miserable accommodation provided, that the Indians, when they finish their term of indenture, invariably build still more wretched hovels for themselves; but the real point is thus missed. When the Indian settles on the land he may put up a very mean home for himself, but there is no longer the promiscuous herding together of married and unmarried people, as in the "lines"; there is *family* life and this has its own sanctities and healthfulness. It is the promiscuous herding together of good and bad which is the real menace to moral life. Let us quote from the report of Messrs. Andrews and Pearson:

"We cannot forget our first sight of the coolie 'lines' in Fiji. The looks on the faces of the men and the women alike told one unmistakable tale of vice. The sight of young children in such surroundings was unbearable to us. And, again and again, as we went from one plantation to another, we saw the same unmistakable look. It told us of a moral disease which was eating into the heart and life of the people.

"What else could be expected? Indian villagers, who have lived the communal life of their own Indian homes, are first taken away, one from here and one from there, by the recruiting agents. They are completely separated from all their own ties and associations. Then they are crowded together on board the great emigrant ships, where decency can hardly be preserved, and every temptation is rife. Lastly, in Fiji itself, they are crowded again into the coolie 'lines,' which are more like stables than human dwellings; and there they are forced by law to remain, away from every restraint of custom or religion, during a period of five years. What else could be expected? But that little children should be born and brought up in this!"

The saddest feature is not that the "lines" themselves are such hot-beds of vice, but that contamination has spread to practically the whole population—spreading even among the native Fijian people.

"We had at first supposed that these corrupt morals of the 'lines' would be thrown off, in a great measure, by a healthy reaction, as soon as the Indian became a free man. In Natal, this had

been the case, and we had seen with our own eyes fairly healthy family life springing up in the numerous tiny fruit farms around Durban, where free Indians lived. But we found things far more unsatisfactory in Fiji. There, the morals of the coolie 'lines' had become ingrained in the free population. As one Indian explained the matter to us: 'Sahib,' he said, 'our women have lost all shame; they change their husbands as they change their dress.' An abominable trafficking in young girls was prevalent, which the law seemed unable to check. It was a common thing for a father to sell his daughter to one man, allowing the betrothal ceremony to be performed, and then to sell her to another. Divorces were equally common. Women left their husbands for the sake of jewelry and went to live with other men. They seemed to do just what they pleased, and to live just as they liked. Castes and religions were mixed together in a common jumble. Hindu girls were sold in

marriage to Mohammedans and vice versa. Sweepers' children were sometimes married to Brahmans. If this admixture had been due to enlightened motives of humanity and in accordance with conscience, all might have been well. But it was just the reverse—a matter of greed and lust. As if to make the evil more deep-seated, the Government had done its best to banish Hindu and Mohammedan religious marriage altogether from the land. Indian-Christian marriage shared the same fate in the eyes of the law. A Christian minister of religion, Mr. Bavin, who performed the ceremony of marriage for two Indian Christians in Church, was prosecuted for committing an illegal act!"

No wonder that when the wrongs of these people were made known to their countrymen in India there was an outcry. The vernacular press flamed in indignation, while throughout the provinces mass meetings were held. Even naturally shy and



A FREE INDIAN GIRL IN FIJI

retiring Indian women took the platform. Mrs. Sarojini Naidu lashed a great audience into fury with her hot words of wrath:

“Wealth! What is wealth to us? Power! What is power to us? Glory! What is glory to us? How shall the wealth and power and glory of a nation be founded save on the immutable honor of the womanhood? Are we going to leave to posterity a wealth got with dishonor? Are we going to leave to the unborn generations a sorrow and shame that we have not been able to wipe out? Men of India, rather the hour of doom struck than that after tonight you should live to say: ‘We heard the cries and yet we were deaf. We heard the call for help, but we had not the courage. We felt in our hearts the challenge to our national honor and yet we were cowards.’ If, after tonight, men of India, if after tonight, I say, it is possible for the most selfish interests to use the humanity of India to enrich, almost as a manure, the sugar plantations of the Colonies, if it is possible, I say, to let the forces of this greatest evil on earth daunt you, you are not only unworthy and degenerate sons of our mothers, whose name stood for glory in the past, but you are murderers of national honor and national progress. . . .

“I have come today to speak, but I think the fire within me is so strong that it bids me be silent, because words are so weak. I feel within me today the anguish that has been from year to year the lot of those women who had better be dead. I feel within me the shame, the inexpressible, the immeasurable, the inalienable shame, gentlemen, that has brought the curse of the indenture system to our women. And who is responsible, men of India, for this, that our men should have to go abroad for bread? Why is not your patriotism sufficient to have resources enough to give bread to them who go to seek bread abroad? Why is not your patriotism so vigilant, so strong, and so all comprehensive, that you are able to guard the ignorance of them that go abroad, not merely to death—for death, gentlemen, is tolerable—but to dishonor. Ours has been the shame, because ours has always been the responsibility. . . . That mark of crime is written here on us, because we have no destiny apart from our sisters. Our honor is indivisible, so must be our dishonor. That is, our destiny is one, and whether for glory or for shame, we share alike. And we women who give our sons to the country, we cannot endure our sons to think that their mothers belong to a generation, part of whose motherhood was dishonored.

“Have I not said enough to stir your blood? Have I not said enough to kindle within you such a conflagration that must not merely annihilate the wrongs of the indenture system, but recreate in the crucible of a new stirring, a new purpose, a new unity of self-respect, that will not sleep, that will not rest, that will be a

sword to avenge, that will be a fire to burn? . . . Is national righteousness possible, when the chastity of your womanhood is assailed? Is national righteousness possible, when the men of India sit still and see such crimes? Is national righteousness possible, till every man amongst you becomes a soldier of the cause, a devotee, a fanatic, everything and anything which means destruction of the wrong and triumph of the right?"

The indenture system is broken. It belongs to an inhuman and callous past. It is

"The record of disgraces best forgotten,
A sullen page in human chronicles
Fit to erase."

In 1921 every Indian in Fiji will be free!

But while the system is gone, the evils remain. The one bright spot in the sad picture has been the seemingly hopeless attempt of a few lonely missionaries to help this people. "It is the work of missionaries like these," says the report, "struggling against overwhelming odds, that had saved the whole Indian community from falling to the lowest level of ignorance and vice." But there is much yet to be done. The only hope of a radical and permanent cure of this diseased life is with the Good Physician. He is theirs as much as ours. The best atonement we can make for the well-nigh irreparable wrongs we have inflicted on this people is to give them, in a great spirit of humility and sympathy, the message of Jesus, their Kinsman and ours.

IS IT NOTHING TO YOU

THAT one-third the world is still illiterate, ignorant of true health, and beyond the reach of medical skill?

THAT the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

THAT the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

THAT doors hitherto locked and barred are now "off the hinges," with the literati of China ready to hear the gospel message, and in the mass movements of India, scores of thousands turned away from the Church because of no teachers to instruct them?

THAT America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at \$23,000,000,000?

THAT not one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

THAT Jesus Christ, the great Captain, waits, with the banner of the Cross in His hands, for His people, whom He has so richly blessed, to follow His lead?

—*The Missionary Intelligencer.*

A Chinese Christian General

BY REV. JONATHAN GOFORTH, D.D., CHANGTE, HONAN, CHINA

Missionary of the Canadian Presbyterian Church

GENERAL FENG YU HSIANG was born of poor parents in An-Hui province thirty-seven years ago. Floods swept away all they had and the family, in beggary, went north to Paoting-fu. The boy had no early school advantages, and at about eighteen he entered the Chinese Army as a private. With rare common sense and a splendid physique, he so applied himself that he does not seem to lack in education, and is now learning English.

In 1900 when Feng Yu Hsiang was a raw recruit at Paoting-fu he first came in contact with a missionary who was on a street of that city preaching from the text, "If they smite you on the right cheek, etc., or, if they take away your outer garment, let them have the inner one also."

"I did not like that doctrine," said he, "so to test it I shouldered the missionary's table and started off with it; but the missionary did not practice what he preached, and clung to the table till I had to let him have it."

The first time his conscience was stirred was that same year at the American Board compound in the south suburb of Paoting-fu. The Boxers were there to kill the missionaries and the Christians, and Miss Morrell was at the gate pleading for their lives.

"I have saved many of your people when they came to me sick," said she; "Cannot their saved lives be put to our credit and ours spared?" When she found that plea would not move the Boxers, she said:

"Let me die for the others; slay me, but spare them."

This moved the men to tears, with the exception of the young hotheads among them, so that the missionaries were allowed to escape through the back gate. A Boxer leader named Wang, however, overtook and slew them. General Feng said the Government troops were ordered to march to the north suburb where the Presbyterian missionaries were about to be massacred, but were commanded not to interfere with the Boxers—only to look on and return and report that they could not restrain them. He saw the Simcoxes, the Hodges, and Dr. Taylor burned in their houses and all this made an impression upon him so deep that the blood of these martyrs became the seed of a new life in him.

Later, while stationed near Peking, he had a very bad ulcer. He sought the advice of two Chinese doctors, and each of them asked sixty dollars to heal it. He then went to a missionary hospital, and when cured asked how much he would have to pay.

The doctor said, "Nothing; only I want you to remember that God in heaven loves you, and sent me to heal you." That saying made a deep impression upon the mind of Feng Yu Hsiang.

In the plague year, when a lieutenant, he was stationed at Hsin Men Tien in Manchuria, and the missionary doctor inoculated him against plague. When asked how much he would have to pay, the doctor astonished him by saying almost the same as the other foreign doctor had said some years before.

In the year 1912 when he had been promoted to the rank of Major and was stationed at Peking, he attended meetings held by John R. Mott and was converted. He was appointed to attend Pastor Liu's class for Bible Study. At that time a severe testing came. His elder brother turned bad and took another woman as wife, threatening to shoot his real wife. This made the Major furious, and he vowed to settle with his brother. But the time came for his Bible Class, and the subject proved to be, "Vengeance is mine, I will repay, saith the Lord." Then, as if to test him to the uttermost, his elder brother sent him a letter of defiance and a challenge to fight.

"It was my Heavenly Father who sent me the message of forgiveness just in time to save me," said the General. "Had it not been for that, I would have gone to my brother; and either I would have killed him or he would have killed me. With the Word of God in my heart, I took no notice of my brother's defiance, but sent by the hand of a friend a hundred dollars and a letter saying, if he needed more to set up in business, I would let him have it. My brother was so astonished at this treatment that he put away the bad woman, and was reconciled to his wife."

At the time of the clash between North and South, Major Feng had been promoted to Brigadier-General and had an independent command in Sze-Chuan. On one occasion he attempted to take a strong position, but on account of his artillery ammunition running short, he had to retreat. Securing supplies, he renewed the attack, turned the position, and smashed the only bridge across the river, leaving the southern force at his mercy. They threw down their arms and surrendered. The General ordered ten dollars to be given to each officer and five dollars to each private, and sent them home. He said, "the amazed Southerners fell all around weeping, then arose and went home."

Last year when a northern force came to grief at Ch'ang-te-fu, in Hunan Province, General Feng was sent to retake the city. As he drew near to it, he sent a note by two missionaries to the southern commander saying, "I have orders to take the city, and will take it. You just leave it and go south and avoid loss of life." The southern leader took the hint and moved all his force south fifty miles. General Feng entered Ch'ang-te-fu and established

himself there. All bad women were ordered to leave the city within three days. All gambling dens and theatres were closed. The theatres were turned into schools, workshops and preaching halls. The opium and morphia hells were closed and the owners fined. One Chinese morphia dealer was fined seven thousand dollars, but his Japanese partner escaped. The people were in dread of the northern soldiers, but so many of the 9,000 had become Christians that perfect safety reigned.

No smoking, drinking, bad language, or gambling is allowed among General Feng's men. For nine days I was everywhere among the men and never saw any smoking, nor smelled the fumes of drink. Mr. Caswell of the Canadian Holiness Mission said he had been among the men for a year and had never heard a bad word. Soldiers of Christian lands, take note! Some years ago, the General thrashed one of his colonels for going to a house of ill fame. The colonel has since been converted.

The General does not want his men to turn bandits when they leave the Army, and took us to see his factories which he has provided for them. There we saw scores of knitting machines, on which all the socks for the army were made. Dozens of sewing machines were used for making clothes. There were looms weaving towels, etc., in addition to bookbinding, rattan chair making, etc. The soldiers working at these trades were all around forty years of age.

We went with the General to inspect the barracks. It was astonishing to find a place in China without offensive smells and filth. Every bed was clean. Each man had a mosquito net. Every gun, bayonet, strap and buckle shone. Their Bibles and hymn books were neatly piled up with their military books. Officers in neat athletic suits were called out to let us see what they could do in the way of athletic drill. Their feats on the horizontal bars, and in the obstacle race were remarkable. The buckles the officers wore on their athletic suit belts were won as prizes on route marches. One led his company and made forty miles in seven hours. The General's control over his men seems absolute. They would die for him. He calls them his "boys" and is like a father to them.

General Feng has established an opium and morphia refuge into which he puts all opium or morphia users he can catch among the seven or eight million Hunanese over whom he rules. Something would happen if such a man got control in some of the booze districts of our Christian lands.

The General supplies his men with religious books and has bought as many as 500 New Testaments at a time. He says he cannot get enough catechisms; at present three men have to study from one. He has made a catechism on military morale with many

Bible thoughts in it and all of the 9,000 men can repeat this on the instant. He believes in a Christianity built on knowledge.

I said to him, "General, the great need of your men is Bible Study."

"I feel it," he replied, "and commission you when you go north to the provinces where my men come from to urge the missions to send me some of their best Bible teachers; and I will pay their expenses and so arrange the drills of the men that they may have fresh companies of men for Bible classes every hour in the day."

I never saw men so eager to study the Bible. One evening a list of eighty-six names of men who wanted to study was sent me, and the General arranged that they should meet next morning at six o'clock. At the time appointed, instead of 86 there were hundreds, almost filling the theatre. The General telegraphed for my wife to come and teach the 70 or 80 officers' wives and paid all our expenses.

When at Tao-Yuan, our first main morning meeting was at seven o'clock. It was raining, but Major Wen and about one hundred of his men who were ready for baptism marched in ten miles and were in time for the service. I asked the Major what proportion of his men had turned to Christianity. He replied that nine out of every ten were on the Lord's side. It is little to be wondered at, for the Major seems to be on fire for God, and his men cannot help following his lead.

Another reason why I believe the Christianity of these soldiers is genuine is that they gave such a hearty response to searching truth. After each address, I left the meeting open for prayer; and the higher officers commenced confessing their sins. After the address on "Break up the fallow ground and sow not among thorns," many confessed freely. Finally the General said, "If we did not believe this message came to us from our Father in Heaven, would we stand it? Here a man from another land comes and lays all our faults and sins bare; and we are not angry, but convicted. I am sure you all feel as I do. I am convicted through and through. If our earthly parents saw our evil ways were ruining us and came and warned us, we would surely heed them; how much more should we pay heed when God, our Father in Heaven, has sent His servant in this great heat to warn us. Comrades, you can all go to heaven and dwell with God; but you cannot hope to enter there while you retain these evil weeds in your hearts."

On the fifth night, the General commenced to pray, but soon broke down. He wept and confessed his own and his country's sins. Sounds of weeping could be heard from his men all over the building. Colonel Lu followed saying that his sins were even more than

had been mentioned. The tears streamed down the face of one of the staff officers as he prayed, and so it was with others. At the close he plead with all to consecrate themselves to the service of the Lord Jesus Christ.

During the two and a half days at Tao-Yuan, there was the same whole-hearted response. At times men were confessing and pleading with God in tears. Once Major Wen in tears seemed amazed at the boundless love of God in Christ. That God could spare such wrath-deserving sinners seemed too wonderful "In our impenitent state," he said, "we were in as great jeopardy as a man riding a blind horse along the edge of a precipice."

A young captain burst out crying in prayer, and said he had reviled the cause of Jesus Christ and had ridiculed his General for believing in Christ. Afterwards, the General showed that he was greatly delighted over this confession. He said, "The captain is a bright scholar, but wouldn't look at the Bible, he so detested the cause of Jesus. One day while I was reading the Bible, he came and stood near me and said, 'General, everything you say and do we all approve of, and we admire your wisdom; but we cannot understand one so wise in other things taken up with such an absurd book as that.' In fun I thrust out to grasp him, but he fled away laughing; and now to think the Spirit of God has made him bend like that." When the officers later came up for baptism, this captain passed about the best examination.

One more reason why we think the Christianity of these military leaders is the New Testament kind is that they are not content to win for the Lord the nine thousand men of their little army; but while we were there the General and his officers formed themselves into an evangelistic band to save the people of the district in which they are stationed. The first item in the list of rules is that each officer will strive to bring at least one of the chief men of the city to Christ by the end of the year.

These men seem to have a faith in God as simple and direct as a little child. Some months ago, when all crop prospects seemed blasted by drought, the General assembled the people and called upon all the priests and priestesses, both Taoist and Buddhist, to pray for rain. They were in consternation and hopeless confusion as they begged off. Then the General and his officers prayed to the God of heaven; and not long afterward there was a great rain.

Where the General controls, no one need be ignorant of the Way of Life. The seventy or eighty officers' wives, for the most part, could not read; so General Feng started a school for them and brought down from the North a lady graduate to teach them. During the time Mrs. Goforth proclaimed the Gospel to them many professed to believe in the Lord Jesus Christ as their Saviour.

The spread of the Gospel among the 9,000 men comprising this force is amazing. Less than eight years ago, the General and all his men were heathen; now the leaders assure us that eight out of ten believe. It seems as if they are turning to the Lord almost by regiments. About five hundred were baptized a few months ago, and now I have baptized 507. When I baptized 275 of these at Tao-Yuan, of whom 39 were officers, it seemed to me I had never before taken part in a service so impressive, solemn and wonderful. After singing, Mr. Caswell led in prayer. I explained the meaning of baptism, basing my remarks on Matt. 3:11 and 28:18. Then the General read out about fifteen names, and they came and stood before the platform, where I baptized them, praying that their Saviour would baptize them with the Holy Ghost and fire. As soon as the last one was baptized, Colonel Chang at the organ with his choir started a verse of "O happy day that fixed my choice on Thee, my Saviour and my God". As each squad was baptized, it was the same, or varied by "Oh, come to my heart, Lord Jesus; there is room in my heart for Thee." Three times during the baptismal service the General knelt on the platform and poured out his heart in prayer for his men, even to tears.

It was a busy day, for we began the officers' prayer meeting at 6:30 a. m. At seven, we had the first main meeting; and at its close we had breakfast. Then at 10 a. m. we had our second main meeting. As soon as that closed, we began to examine the candidates for baptism. Along with the General and a Chinese evangelist, I examined 39 officers; and Mr. Caswell, along with a Colonel and a Chinese evangelist, examined the non-commissioned officers and men. We spent three hours at the examination, and then commenced the baptismal service which lasted two and a half hours. The General and his men only take two meals a day, so he had our second meal prepared to eat on the launch as we journeyed down the river to Ch'ang-te-fu at about 5 o'clock.

Next day, at Ch'ang-te-fu, I baptized 232 officers and non-commissioned officers. The conduct of the service was the same as at Tao-Yuan. At the close, I said, "Now, men, you have confessed the Lord Jesus Christ by baptism. Suppose persecution again broke out as in 1900. I have on my body the marks of Boxer swords, and many of your countrymen died for Jesus that year. If such persecution as that arose, would you slink off quietly and not own your Saviour?"

We can never forget that mighty response, when hundreds shouted, "*Never! We will die for Him.*"

Whereunto will this thing grow? Among 9,000 soldiers there are 1,000 already baptized; and of them three-fourths are leaders. A missionary told me that several months ago he baptized 39 officers. There was one among them, a captain, who passed so

poorly in his examination that he hesitated about receiving him. Since then that officer has won sixty of his men to the Lord.

The people of Hunan see Christianity in operation around them, and that from the most unlikely source, the soldiers. The chief women of the city are asking to be allowed to attend the school for officers' wives. All fear of the northern soldiers has vanished, and the people wish the General might rule over the whole Province.

The General's wife was formerly very fond of gambling, and was glad to have a few provinces separating her from her husband. He sent for her, and she came and had to give up her evil ways, at least outwardly. She chafed under it but now seems converted. One evening she came with her husband to supper at Mr. Caswell's. The General was telling us how fierce and exacting his temper was before the Lord got control of his life. He said if his wife came and put down a cup of tea over carefully he found fault and scolded her, and if she put it down carelessly he reviled and beat her. Then looking across the table at her, he asked, "Have I ever reviled or beaten you since the Lord got control?"

She replied, "No, certainly not."

Every morning we had a prayer meeting with the General and his principal officers. Once the subject was Matt. 18:19 and 20. I put the question, "Brethren, what is the deepest desire of your hearts? Please state them before we go to prayer."

The General said, "My greatest wish before God is that every one of my nine thousand men may turn to the Lord." Colonel Lu said, "Mine is that we may have grace given us to live lives so genuine that we will commend this salvation of the Lord Jesus to all men." Colonel Li said, "That not only all China, but all the world, may accept Christ." Colonel Chang said, "That God may use our brigade to convert all the soldiers of China." And so on did the requests come in. Then the General and the three Colonels, among others, led in prayer.

It is said that a few months ago orders came to attack the southern party, but Generals Feng and Wu refused, saying, "We are ready to go and attack the enemies of our country, the Japanese; but we will not kill our Chinese brothers."

May unceasing prayer go up for General Feng and his men, and for General Wu and his men too; for it seems as if the Saviour's ideal in John 7:37-39 is being attained among these soldiers. A river of the Water of Life with flood tide volume is flowing there. Give thanks and take courage.

Stories from Medical Missionaries

GLOWING NEEDLES *

Three or four weeks after Miss Laurie, our new nurse, arrived in Shanghai, she received an enthusiastic note from Therese, a young French girl she had met on the steamer, inviting us to dinner. Therese had come out to be married but did not like the man, and had found a position to teach in one of the schools in French-town. The principal, a rich widow, had taken a great fancy to her and had invited her to live with her.

When we entered the salon we found Madame Rounger surrounded by the other guests. She was a handsome woman of prepossessing appearance, attractively dressed in black. As soon as the introductions were over, she drew me aside.

"Therese says you are a physician, though it is hard to believe. You look about eighteen. Nevertheless she assures me it is so. Pray forgive me if I trouble you. Just a moment ago my table boy came to me in great consternation saying that his only son was having a convulsion. I ordered him to immerse the child at once in a hot mustard bath. May I beg you to come to see him? I shall feel more comfortable through dinner."

"Certainly," I answered, "I shall be very glad to see the child."

Madame Rounger excused herself from her guests and led me through the back hall along a covered corridor, to the semi-detached servants' quarters in the rear. On the second floor the doors of a row of cell-like rooms opened upon a narrow porch. From the corner room came the sound of confused and excited talk. The small space was crowded with jabbering women and boys. The sick child, a boy about ten, had just been taken out of the mustard bath and put to bed.

"Let us turn them all out but his mother," I insisted. "The child must be kept quiet."

Madame Rounger and I pushed the women out by their shoulders. We got them as far as the doorway where they massed themselves, following my every motion with their beady, curious eyes, as I made a quick examination of the child. Madame Rounger was able to supply me with the simple remedies that were needed, and after half an hour's work, I left the child sleeping quietly. As Madame and I left the room the Chinese squeezed in behind us like an irresistible tide of water, eddying and flooding the land.

* Selected by Miss Belle M. Brain and condensed and adapted from "My Chinese Days," by Gulielma F. Alsop. Boston: Little, Brown and Company, 1918.

The dinner was delicious and afterwards we scattered through the wide salon to drink our coffee. Suddenly a shrill scream startled us. I sprang to my feet.

"The little boy," I cried and ran from the room.

Scream after scream filled the air, the wild, terrified screaming of a child in sharp pain. I ran quickly along the corridor and up the stairs. The door of the child's room was blocked with figures. I pounded at the shoulders of the nearest and pushed at them till they moved aside and let me pass. For half a moment, frozen with horror, I paused on the threshold.

The child, naked, was lashed to the bed with his arms outstretched along the footboard. His head was thrown back, and his eyes glared wildly at the people. Trickle of blood were running down the calves of his legs and dripping from his forearms. In the air was the nauseous odor of burnt flesh. An old priest in a hideously dirty robe sprang up from the floor and thrust a red-hot needle through the child's leg. The boy writhed and screamed with pain.

I ran to him and jerked the burning needle out of his flesh and began pulling out the other needles that were stuck at random in his arms and legs. The Chinese behind me pulled at me and tried to catch my hands. The old priest broke into a torrent of threats and insults. The needles I had plucked out still glowed, red-hot, on the floor. I faced the Chinese angrily. They began to remember that I was a foreigner within the settlement, and they only tolerated aliens. One by one they slunk away till only the priest was left bending over the charcoal fire, muttering maledictions on the white woman. I cut the thongs and loosed the child. He seemed to know that I was his deliverer, for he clung to me in frantic terror, sobbing and screaming.

Madame Rounger appeared in the doorway. She turned out the old priest without ceremony and scolded her servants energetically.

"You shall go if you have any more of your heathen practices in my house," she said. "How often have I told you you cannot do such things. You are not fit to have a child."

"But, Madame," stammered the terrified servant, "the devil have catchee my son. Must makee drive away. No can lose one only son. Must makee drive away, must piercee with burning needles. No can help. Must do."

The Chinaman began to cry. He was torn between a thousand fears of the evil spirits, of the strange white woman, of the burning needles. I soothed the child whose sleek little black head lay trustingly against my shoulder and felt that nothing could make me give up my work in China.

Best Methods for Christian Americanization

EDITED BY MRS. E. C. CRONK, 45 W. 18TH STREET, NEW YORK CITY

AMERICANIZATION NOT ENOUGH

Howard R. Gold

OF LATE there is abroad in America a great hue and cry, the gist of which is variously interpreted, but most often in the term "Americanization." The churches go a bit further, calling for "Christian Americanization" in no uncertain voice, and backing the demand for the fruitful experience of generations. As a sort of liaison officer between the Interchurch World Movement and the Home Missions Council I combine field research for new programming with observations of on-going work of the churches. Let me illustrate the cardinal methods by which we may hope to "Christianize America" by personal observation, learned through letters, or obtained by an assistant slipping away from the office for a visit to those who have chosen the better part and are busy with folks instead of things.

ON THE TRAIL WITH PROPAGANDA

Take the platform publicity campaign—actively engaged in by the Church, and with tangible results. Dr. C. R. Zahnizer, Secretary of the Pittsburgh Council of the Churches of Christ, last summer conducted "Reconstruction Rallies" in towns about Pittsburgh, addressing foreign-speaking audiences from the factories and industries, and preceding his advent with a variety of posters and bulletins.

There came to the leaders of the meeting that gathered in response to such invitations a feeling at once of inspiration and responsibility. To satisfy the longing and the questioning in those hundreds of alien faces—that was the appeal. To lead their aspirations and their thinking into constructive channels—there

was the problem. It has come to be a fairly well established principle that the way to the heart of a new American is through his native "Americanized" brother. So it was Dr. Zahnizer's custom to travel with a staff of foreign-born speakers, Russian, Polish, Slovak, Italian, etc., first himself addressing a composite audience and later separating the meeting into racial groups, each to be addressed in its native tongue by one of the staff. As Chairman of the general meeting he usually chose the factory physician, as a man enjoying the confidence of both employers and employees.

The Russian speaker, Mr. Jos. Wellenteich, experienced the joy on one occasion of concrete testimony to the value of the rallies. The red flag was figuratively unfurled in his meeting when two Russians, whom the mill doctor branded as the worst in town, opposed to Government and absolutely violent, made several attempts to interrupt and challenge him. Finally he quieted them by a promise to answer any questions they had or listen to anything they had to say when he had finished his address, if they would hear him through. As he went on the men were much impressed because a representative of the churches in Pittsburgh was talking to them just as if he was one of them. In Russia they had been accustomed only to be given orders or to be addressed roughly by the priests and churchmen.

When the meeting was over, some twenty men remained for discussion, among them the two extremists. There was a free exchange of questions and views and then suddenly Dr. Zahnizer, waiting in the offing with the factory doctor, found him-

self gripping hands with humbled anarchy and listening to broken English that was sweet to a weary ear: "We think you right. Law way is best way. No good come by the violence. When Mr. Wellenteichek come again we get big crowd to hear him speak." The physician turned to Dr. Zahnizer and said, "This is the most remarkable thing I have witnessed in many a day. We were afraid of these men. If your meeting has done nothing else than to get just that acknowledgment from them, it has been a wonderful success."

SOWING THE SEED OF RIGHT LIVING

It is to this type of responsive foreigner that the Gospel can be brought and brought effectively. He is a dangerous man only because he is a thinking man. Weeds and flowers will spring from the same soil. In this connection the church neighborhood center is a veritable hot-house of good citizens and Christian Americans. Practically all of the larger Protestant denominations are engaged in definite social service work radiating from the neighborhood house. The Katherine House of Christian Fellowship, a newly-developed Baptist "Christian Center" in Indiana Harbor, is one of many similar institutions, but it is typical and it is already productive. In the heart of a population that is 82 per cent negro and foreign-born, it serves at least twelve races—Armenian, Croatian, Greek, Roumanian, Slovak, Spanish, Swedish, Swiss, Mexican, Polish, Serbian and Lithuanian.

Rev. Rollo C. Speer, Director of Men and Boys' Work, succinctly states the general formula for the work: "The nature of our work can be summed up in the phrase 'Christian Social Service and Americanization.' Our aim is in the first instance to be friends with our immigrant neighbors and enter as largely as we may into their problems and

their life. In the second instance we try to bring about Americanization along Christian lines."

He sends a program of their weekly activities. They are numerous and varied in character:

- Roumanian prayer meeting
- Boys' Club
- Women's sewing class
- The Kahoindor Club, girls 12 to 16
- Boy Scouts Troop, No. 6
- Workers' Conference
- Mothers' meeting
- Day Nursery
- Free clinics
- Personal interviews
- Negro Girls' Sewing Class
- Children's happy hour
- Negro Scouts
- Pansy Club, girls
- Hungarian prayer meeting
- Industrial School for boys and girls
- Popular patriotic meetings
- Community singing
- Legal aid department.

Here is a word from Mr. Rollo Speer:

"In the Boys' clubs I am stressing the matter of clean living, working in connection with the Anti-Cigarette League. The boys are given a pin which designates them as boys who are putting up a fight for right living and they respect that button."

"In the girls' clubs the women workers are teaching better living by means of the neatness and cleanliness with which they do their sewing."

"The men are learning to come to us with many personal and business matters to talk over. In this way one * * * has an opportunity to help in shaping their lives."

"A legal aid department * * * is helping with such matters as do not require the attention of an attorney and often keeping the people out of the clutches of unscrupulous lawyers who rob them unmercifully."

From his English classes Mr. Speer has sent this story. Note his thought on sounding the religious note in this work.

"In our English classes we use avowedly Christian material and make no apology for it. I have found Mrs. Mary Barnes' book

'Early Stories and Songs' very helpful for beginners and the books of Dr. Peter Roberts good for more advanced work. I have found the men glad to hear the finer things of life in connection with their English lessons. Tonight (am writing this at the close of a busy day) we studied the meaning of the Golden Rule for our English lesson. In the latter half of the hour I had the men compose some original sentences. One of them, a young Croatian, wrote these sentences as I am giving them to you. I make no apology for their faults. Of course they were corrected.

"A good man does not makes the trouble.

"A kind man talks to you nice.

"Evil man is no good for nothing.

"I would be thankful for a man who does something good for me.

"Jesus is merciful for us.

"We should be obey the law.

"It is no good for a man who have many children.

"We should pray God."

"I wonder if one may read a goodly portion of the philosophy of their life from it! I think it is a great misfortune to teach the full grown men English by means of the silly books too often found in Public School night schools * * * We lose a golden opportunity if in those days when the new light of the English language breaks on them we do not give them the thing which has made the English language the great force it is, the religion of Jesus Christ."

A CHURCH EXTENSION PROJECT

From Newark, New Jersey, where 75% of the population is foreign-born, comes a clear echo to this ringing conviction. Here, ten years ago, the Presbyterians launched a plan for work among immigrants, which scorns to shirk the religious duties involved. Distinctive as a type of combined friendly visiting, social service and straight church work, it goes by a name which established its success from the outset. Who would not warm to a "Friendly Center"? Apparently the appeal is strong, for

there are now five of these centers in Newark and the Presbyterians feel that they have just begun.

This is a strictly denominational undertaking. The development of one center is rather typical of the rest. First a Deaconess, a trained social worker, undertook a tour of investigation of a crowded Newark district. A real need for Christian work being discovered, she set to work to find headquarters. The first floor of an old house was finally rented at \$13 a month and a sewing class started. Some thirty-five boys and girls, veritable hoodlums, attended subsequent classes and also the Sunday-school which was shortly inaugurated. Gradually families became interested, the men asked for a preaching service. Today there is in this district a regularly constituted church, with elders, deacons, deaconesses, a minister, an assistant, a congregation of 150, a Sunday-school of 200, and a building said to be the best for Italian work by Protestants in the State of New Jersey. The church workers are all foreign-born but English-speaking. Some financial support comes from the Presbyterian Board, but in the matter of running expenses the church is self-governing, supported by the contributions of the members. At present the congregation is paying the interest on a \$4,000 mortgage.

The social service activities are in line with those conducted at the Katherine House, and similar denominational institutions, and are quite as extensive. The distinction would seem to be that where these houses serve a community socially and accept as the fruits of their labor general community betterment or single instances of conversion the "Friendly Centers" are primarily for organizing a church carrying their social work simply as a part of the church program. Thus three of the five centers have already developed into churches and a fourth is well along the same road.

The "Friendly Centers" are the

children of Dr. Davis W. Lusk, Superintendent of the Presbytery of Newark, and he is frankly and courageously for the Christian approach to the new American. The Friendly Centers are religious centers and the people are made to understand this. The great social work which is done is only added testimony to the power of Christianity to meet the social need. He is in favor of such a policy as against that of the ordinary settlement house which excludes religion. He does not agree with the idea that to do successful work with the foreign-born the Church must submerge itself. He recognizes the fact that every agency for uplift does some good, but he is "out for the best."

And he adds his voice with all possible emphasis to the multitude of cries already raised for efficient leadership—for MEN and WOMEN of a personality that WINS. Happily he is very definite on the elements of such a personality—character, initiative, judgment, full sympathy with the new Americans (implying knowledge of background, antecedents and racial prejudices), and, not least of all, an appearance and manner that is prepossessing and lovable. He looks upon such leadership as the most important single factor in the success of the work.

WINNING A PERSIAN FAMILY

The question of personality brings us to the very crux of the whole matter. In the field of Christian Americanization, as in every other sphere of endeavor, Christianity puts the responsibility squarely upon the individual. Group achievement offers no refuge to the slacker. The whole is no better than any one of its parts and no group work can ever be effective that is not backed by whole-hearted service from every man and woman engaged in it. The problem of Americanization is of national magnitude and can never come to final success until it has the active support of every citizen. The

value of the personal touch cannot be over-estimated. To "love thy neighbor" is the point, and it is good to see Christian people on all sides rise to meet a Christian obligation.

There is a pastor's wife "up state" whose work with a young Persian family bears convincing testimony to the weight of individual influence. "Seven years ago," she writes, "on our return from our summer vacation, a Persian woman twenty-two years old came to our home. She had been married about six months. Her husband had worked near New York, but they had decided to come to our city. He had no occupation in mind and they were very poor. He had been a mason and bricklayer in Persia. He spoke but little English. He had never been able to read or write in Persian. He was willing, strong, honest and temperate. The wife was a very bright young woman. She had been educated and could read and write in Persian, Turkish and Arabic." Here was good material, needing only a capable and sympathetic hand to so weave it in the warp and woof of the nation that it might become a strength rather than a weakness. The wife was not strong, the husband lacked the education to hold his ground, there was danger that the children that came could not be properly cared for. There were long periods of anxiety, unemployment and want. But for seven years their good friend, the pastor's wife, stood by, and in the name of "friend" taught the young wife English, helped the husband to get employment, kept the couple sheltered and fed, and was their continual refuge in times of perplexity and trouble. They are now living in Connecticut.

On Thanksgiving Day the pastor's wife received a postal card from the mother, saying they were all well and were prospering.

A closing word from this same Christian neighbor reveals the snares along the road of assimilation, bidding us walk the path with open

eyes and a helping hand continually outstretched in fellowship:

"Christian people in America are more interested in foreign missions in Persia than they are in missions for Persians in America. To be a good, faithful friend here to these foreigners is not as agreeable nor as easy as to give a small sum of money for foreign missionary work. In this way one's conscience is soothed and the small effort expended costs very little in personal service. If we ever succeed in reaching these foreign people we must be friends and wise counselors and patient workers, or the work of Americanization will never be properly done."

FROM MULBERRY STREET TO THE ENDS OF THE EARTH

Twenty-seven years ago Miss Anita Rau was ill. The cause of her illness was not a germ, neither was it a fall nor a fracture. Her illness was the result of a visit. For the first time in her life Miss Rau had been taken to see the slums of Mulberry Street, New York. She could not throw off the impression made by the conditions in which men and women and little children lived in those congested quarters with the passing exclamation of the sight-seer who goes a-slumming—"Oh, isn't it dreadful!" She went home and was so ill from the shock of what she had seen that she had to go to bed. While lying on her back with those pictures constantly before her the call came to her, "It is not for you to mourn and lament conditions, yours is the opportunity to get up and help right the wrong." So she arose and faced the task and met the opportunity.

In telling her story Miss Rau said: "I placed myself under the instruction of the City Mission so that I might know how to do the work and reach the people who sadly needed help. Then I began making garments for the class of twenty-five Italian girls whom I had picked up for my first class. From this little

beginning the work grew until the dozen pupils have grown into hundreds. The girls have married and formed new families. During the years many have moved away but I never forget any of the many hundreds and try to keep in touch with them as far as possible. Every dear little baby that comes into the home of one of my girls is brought to me by the proud parents who say: 'Miss Rau, let him be yours as we were yours. Teach him the same way.' Almost every Sunday a dear grandmother waits with her children that I may kiss them and pray for God's richest blessing on them for the week. I have my fourth generation of Christians now in our church—the Franklin Avenue Italian Presbyterian Church. Not long ago a fine looking man came to an evening meeting, together with a beautiful girl of another church where fifteen years ago I worked as a missionary. He said playfully: 'Miss Rau, please pull my ears again just as you used to when I was in mischief. This time I have carried off one of your girls but I promise to make her happy.' Now they have gone to Michigan where they have a beautiful home which is another Christian center.

"These spiritual children of mine have gone out into all parts of the world—hundreds of them—and I am happy no matter how long nor how hard the day. The key to success in reaching the Italians and other foreign-born people in our great cities is real love for each individual, coupled with constant activity in interpreting this love in our every day living with them."

METHODS ACTUALLY TESTED

By Frank Orman Beck

Dr. Beck has done a great work as a Methodist pastor among new Americans in Chicago. He is also in charge of the Interchurch Survey in that City

Immigration has placed upon American institutions their severest test. No one of our institutions has been affected more than has the Christian Church. Yet upon the

Church rests a great responsibility in Americanizing the foreign-speaking groups.

The World War tested the work of Americanization, and it was not found wanting. However, racial consciousness was emphasized during this international conflict, and the task presented to the Church today is a new one.

The following method has been tested:

(1) The Church became acquainted with the foreigner. This acquaintance could only be secured by visits into their homes. Women had to do the major part of this, for they can more effectually break through the natural reserve. Meetings for mutual understanding and appreciation were held, for it was just as necessary for mutual understanding that the American know the place of Garibaldi in the Italian's life as that the Italian understand the place of Washington in the American's life.

(2) The Church defended the foreigner. The foreigner has been exploited beyond the knowledge of the general public. They have been pawns on the chess board of American selfishness.

They err often through ignorance of the law. Ignorance of the law is found to be a cause of many of their offenses.

The Church furnished volunteer workers to aid such ignorant law-breakers. At the bar of justice they interpreted to the judge the inner facts gathered through this close acquaintance. In this ministry, American Christianity was interpreted to them as Sincerity and Justice.

Against all forms of exploitation the Church protested. This it did most effectually by teaching the foreigner the points at which he is most liable to be the victim of designing selfishness.

(3) The Church recognized the hunger for brotherhood. Here it found opportunity for establishing definite personal relationships with foreign-speaking people. Men, wo-

men and children related themselves directly and personally with the children and men and women who spoke the foreign tongue. The Bohemian mother who had lived in America twenty-five years without coming in direct contact with the family life of America was invited into the American home. The American girl shared the social life of her home with her Greek girl classmate. The Italian clergyman who had ministered to his people for ten years received his first invitation to dine in the home of his English-speaking fellow pastor.

Thus the Church learns that the attitude of a foreign-speaking group is but a reflex of our attitude toward them. It is just as necessary that we help them to understand us as that we make every effort to understand them.

* * *

BAPTIST AMERICANIZATION WORK

By Alice T. Anderson

The members of the Board of Education of Akron, Ohio, cooperate with the Baptists in their work among the Roumanians, for they are anxious to be of service to the foreign-speaking men and women. They send teachers to help in the classes organized. Their interest includes any class started in a school-house, factory, church or private home.

* * *

Fifty-three pupils were taught during the month of December in the English department of the Japanese Women's Home of Seattle, Washington. It is reported that this is the only English school in Seattle that has translation teachers. The members of the English classes are invited to attend the Adult English Bible class held at the center on Sunday afternoons.

* * *

In the Polish classes conducted in connection with one of the Baptist missions of Buffalo, New York, were both Catholics and Jews, coming to the church building and getting on friendly terms with the church mem-

bers. Thus prejudice was broken down.

* * *

CONVINCING THE JEWS

By Henry L. Hellyer

Jewish Missionary of the Presbyterian Board of Home Missions

There is perhaps no more difficult problem confronting the Church of Christ today than the problem of finding a proper method of approach to the Jewish mind and heart with the Gospel of Christ. Protestant America faces the task of evangelizing 3,500,000 of its Jewish citizens. Can it be done?

Many and varied have been the attempts. But so far they have been only individual and sporadic efforts.

Perhaps a little more light may help clear away some of the difficulties that are apparently in the way. Christians must once for all learn at least three things about the Jew. First, that centuries of bitter persecution on the part of Christendom has led this people to identify basic Christian teaching with anti-semitism and with Jew beating. Second, modern Judaism, in almost all of its forms, is not the Judaism of the Old Testament prophets. (Especially is this true of the Judaism as universally practiced by orthodox or Rabbinic Jews.) And, third, the Jew, in spite of his wonderful attainment along many lines, is appallingly ignorant of the simple contents of the New Testament. He has a totally wrong notion of what the New Testament teaches or what its basic principles are.

The following experience will suggest at least one simple method of approach.

A number of years ago a consecrated Christian young woman assumed the responsibility of guiding and supervising a club of Jewish girls in a mission located near the ghetto. Her task was to teach them sewing, knitting, cooking and the like. There was nothing peculiarly religious, much less Christian, about her job, but this young woman's

heart and life were filled with the Spirit of Christ and she sought on every occasion to interpret His life and teaching. As far as I have been able to ascertain, nearly all of the group of fourteen or fifteen girls have been won definitely for Christ. and a number of them are now engaged in active service for Him. Every one who has made an open stand has had to drink the bitter cup of suffering and persecution. Simple Christian life and Christian kindness led to their conversion.

Another experience will indicate what a change the reading of the New Testament made in the life of a young Jewish lad.

I was asked to make the acquaintance of a Jewish newsboy and seek, if possible, to influence him for Christ. I learned he had been shifted to another location and questioned another Jewish lad concerning his whereabouts. When this second boy surmised that I wished to speak to his companion about Christ he began to use most abusive and obscene language, calling Christ by all kinds of unmentionable names. Nothing could calm him for he had no understanding of the blessed Christ.

The following Sunday the lad whom I had sought was on duty on this particular corner. When he learned of what happened the previous week his comely face became sad and he said simply: "He certainly does not know. He never read this little book (pointing to a small New Testament that he had taken out from his inside pocket). If he had only read it, as I have tried again and again to get him to do, he wouldn't have such foolish ideas about it or about Jesus. He certainly would not call Jesus by such foul names."

There is the difference! This lad has come in contact with Christ through the reading of the New Testament. Christian, think on these things! Give Christ a chance. Give Him a chance to get in touch with the Jewish boys and girls of America. They need Him!

Woman's Foreign Mission Bulletin

Edited by MRS. WILLIAM H. FARMER, Montclair, N. J.

THE WASHINGTON CONFERENCE

The first National Conference of Church Women in the history of the world met at Washington, D. C., on February 7th, 1920. It was called together by the Women's Activities Department of the Interchurch World Movement which, because of haste and urgency, issued its invitations by telegrams, one signed for the Interchurch by Robert Lansing, Chairman of the General Committee; John R. Mott, Chairman of the Executive Committee; S. Earl Taylor, Executive Secretary, and W. H. Foulkes, Vice-Chairman of the Executive Committee; the other signed for the Women's Activities Department by Mrs. Wm. H. Farmer, Director; Mrs. Fred Smith Bennett, President of the Council of Women for Home Missions, and Mrs. William Boyd, President of the Federation of Women's Boards of Foreign Missions. The Committee of Arrangements included, in addition, Mrs. Woodrow Wilson, Mrs. Thomas R. Marshall, Mrs. Robert Lansing, Mrs. Josephus Daniels, Mrs. George W. Coleman, Miss Mabel Cratty, Mrs. E. C. Cronk, Mrs. Henry P. Davison, Mrs. William F. McDowell, Mrs. John R. Mott, Mrs. Henry W. Peabody, Mrs. Wallace Radcliffe, Mrs. Paul Raymond, Mrs. John D. Rockefeller, Jr., Mrs. Finley J. Shepard, Mrs. H. R. Steele and Mrs. William A. Montgomery.

From the opening statement of the Chairman, at two o'clock on Saturday, February 7th, to the last sentence at the luncheon, two days later, the conference revealed itself as a body fully conscious of its historic place and responsibility. It was no casual convention of fluttering badges and gay greeting. It was a solemn, radiant hour when the women of the Church of Christ faced, and unitedly assumed, the heritage of the World War. And they were women of world education, world view, world concern—broad-minded women who interpret their

Christian allegiance in terms of World Citizenship.

Two hundred and eighty of them, representing twenty-one denominations, heard and had visualized by means of stereopticon, maps and charts, the results of a world survey. The distressing and indefensible consequences of lack of Protestant cooperation were brought home, as was the appalling apathy of Christians, due largely to ignorance of these conditions.

Knowledge, then, was the first keynote of the conference, after which came *Plan*—of the Interchurch World Movement—which provides for *Power* in terms of money, lives and prayer.

That the price of success must be paid in consecrated lives was brought out in the address of welcome by Mrs. Josephus Daniels. She told of the boy who left home to fight in France, with the words of his last communion ringing in his ears. "This is my body and blood, broken for Thee." And one day when they brought him, shattered and torn, on a stretcher to a hospital, he murmured in his agony, "My body and blood, Lord Jesus . . . offered for Thee."

Keeping the spiritual eyes of that gathering fixed upon the vision, and correlating every speech to the task, was the Chairman, Mrs. Henry W. Peabody, of Beverly, Mass., the one American woman on the Edinburgh Continuation Committee.

In exalting the purpose of the Interchurch World Movement, Mrs. Peabody said: "While Congressmen are considering if we shall have a League of Nations, we realize today we have a League of Churches which shall, without yielding any distinctive power, unite in making the world a Christian kingdom."

Dr. W. H. Foulkes, Vice-Chairman of the Executive Committee, traced the origin of the Movement. It was humanly rather prosaic, he said, little groups of men and women getting tid-

ings from different parts of the world and conferring in the several Board offices, until one day, a little over a year ago, 125 of these people convened for a day. "The hour has come," said that gathering, "when the whole Church must face the whole of human need with the whole Christ."

That was the vision. After several days of work and prayer the findings of that group were submitted to the six bodies represented, every one of which unanimously determined that the hour had come for the united advance of the Protestant forces in North America. There was not one dissenting word or vote. So the Movement was launched.

Dr. S. Earl Taylor, Executive Secretary of the Interchurch, spoke of the initial difficulties in learning to "play the new game" together; of the doubt that existed in many minds until the great conference of January at Atlantic City. There 1750 church leaders adopted the program with unanimous voice. Then followed the Laymen's Conference in Pittsburgh—laymen from thirty-five states, representing every phase of business and professional life—where was launched one of the outstanding features of the Movement—the Lay Activities side. "Now, Madam Chairman," said Dr. Taylor, "the third Conference that inspires me with hope for this Movement is the one just assembled. As a mere man I pause to say that from the standpoint of executive capacity, from the standpoint of far-seeing statesmanship, from the standpoint of highly effective and well organized and developed work, your work has not been surpassed by any work in any part of the world; not only because of your leadership and what you have done at home and abroad, but because of what you are in the home from the standpoint of child life."

Dr. Cushman, Director of the Department of Christian Stewardship, called attention to the fact that Jesus has more to say about the relation between money and consecration, between possessions and life, than about

any other one subject. Sixteen out of His thirty-six parables have to do with this, and one-sixth of the gospels deal with this money test business. "When you realize," said he, "that the income of Protestant Church members in America for the year 1918 was \$10,000,000,000 and we have given, for all purposes, just *one* quarter of one per cent of that amount, you will see that there can be no real advance in the Church of Christ until the people get their income on the altar." "The Statistical Mirror," by Dr. W. B. Hollingshead, "The American Survey," by R. E. Diffendorfer, and "The Foreign Survey," by Dr. Taylor, were appalling revelations of Protestant shortcoming.

Miss Julia Lathrop, Director of the National Child Labor Bureau, presented some disconcerting figures. A quarter of a million preventable deaths of children under twelve months occur annually in the United States. Six or seven other nations are ahead of the United States in care of children. New Zealand infant mortality rate is just half that of the United States. In the death rate of women in childbirth, America stood, before the war, fourteenth on the list. Our illiteracy rate is higher than at least six other nations and 7.7 per cent of our people cannot read nor write.

Dr. A. E. Cory, Director of the Field Department, outlined the organization of the Interchurch World Movement and its program for the 50,000,000 United States Protestant constituency upon whom rests the responsibility of reaching the one billion of the world's inhabitants still in utter darkness.

Mrs. E. C. Cronk, of the same Department, explained the machinery by which will be reached "The Last Woman in the Last Church." Side by side with the men, the women will meet and train and speak, until every state and county and parish have been permeated with the knowledge of Christian responsibility and the inspiration of the hour of opportunity.

"Our Task in America" was presented by Mrs. Fred Smith Bennett,

"Americanization of our 30,000,000 immigrants is not enough," she said. It must be Christian Americanization, and it must be undertaken with the realization that we ourselves are immigrants. In New York City but seven per cent of the population are identified with evangelical churches, and only one-third of the 750,000 school children are receiving any sort of religious instruction.

That three-fourths of the women of the world are illiterate, as a result of the woman-degrading religions of Oriental countries, was the opening statement of Mrs. William A. Montgomery in outlining our foreign task. That Christ, the Emancipator of women and little children, should not be joyously acknowledged in this fair land of ours—that woman who has here the protection which Christ has thrown around her, should remain worldly, unlovely, selfish, parasitic, is a spectacle to make the demons laugh it is so hideous.

Inspiring examples of the results already achieved in this line were the two-minute addresses of eight young women who had been trained in mission schools. Mrs. Motak spoke for the Czecho-Slovak women, Miss Margelia for the Italians, Miss Yeghanian for the Armenians, Mrs. Baes for the Spanish, Miss Meek for the North American Indian, Madam Tawada for the women of Japan, Seniorita Rayner for Mexico and Miss Chu for China. Mrs. Robert E. Lansing expressed to the conference her pleasure at being a delegate and her deep sympathy with the Movement. Mr. A. M. Dulles, of Auburn, N. Y., President Women's Educational and Industrial Union, and a sister of Mrs. Lansing, made a plea for that same spirit in the work for Jesus Christ that had animated war work for our country, with all barriers swept away.

"The Hour of Living Faith" was the subject chosen by Mrs. Farmer in the last devotional period, to emphasize the only means by which the world burden could be shouldered and carried.

Dr. D. A. Poling, of the Laymen's

Activities Department, followed with an inspirational address on "The Hour of Christian Opportunity."

Address by Miss Chu of China

One of the unfortunate words that were added to my English vocabulary was the word, "denomination." When I was in China I did not know what "denomination" meant at all. I prized the name "Interchurch," because church to me stood for the house of God where the life of Jesus Christ was told, the principles of God were taught, and from which the source of moral strength sprang. Church denominations are not only a puzzle to me, but they are a puzzle to many Chinese students, whether Christians or non-Christians. Up to now, and after having given full credit to Luther, Calvin, Wesley, and whoever the founders of denominations may be, I still can not see the use of having different church denominations. Forgive my frankness, but I am sure you want me to say what I think. But I believe in the absolute necessity of a united Church of God.

The thing that induced me to accept the invitation to come to you without hesitation was the combination of the sight, sound, and meaning of the word, "Interchurch." I said to myself, "Now I have a chance to present this problem." After the Des Moines Student Volunteer Convention, one of the non-Christian Chinese students was greatly moved. This student, though not a Christian by name, believed in prayer, read the Bible, and finds therein inspiration and help; with all her earnestness she still feels that she is an outsider without being publicly recognized as a member of the Church, but she does not care to join the Episcopalian or the Methodist or the Baptist Church. What she wants to join is the united Church of God based on the principles and teachings of Jesus Christ, not of any religious sect; since there is not such a Church, the question is, would you force her to join the Episcopalian or the Methodist or the Baptist or whatever the denomination would be? I shall appreciate

an answer from you either in person or through your message to my friend, or through writing, and I will surely convey your message to my friend.

I am sent here particularly to tell you the need of China. Why has China appealed to America? There must be some reasons to justify China's cry for help. There are two alternatives. Either China is so aged that she has a right to claim the protection and attention of the younger generation, or China is so young that she must have the guidance and help of her older brother. According to human law, the weak old grandfather has to be taken care of by his sons and grandchildren, while the little sister must be guided by her elder brother. China can be regarded as either old or young, but we prefer to think of her as the young China, for the young China suggests a new republic.

Republic means democracy, and democracy means individual thinking and individual participation; and individual thinking and participation mean growth and progress.

Another point must be made clear about big Brother Sam and little nine-year sister China. When a big brother helps his little sister in her school studies, it does not mean that the little sister does not have to work hard herself. She has got to work hard, or else the guidance and help of the big brother would be of no avail. Here are some of the needs of your little sister China:

Politically, she needs more time for self-adjustment without the interference of foreign aggression.

Economically, she still needs to have adequate loans for opening up her resources, for extending her railways, and for increasing her industries.

Socially, she needs to throw away her injurious superstitious beliefs, her harmful customs, such as the subordination of women, and the compulsory marriage system. She needs to be purged from the habit of using intoxicants such as opium, cigarettes, and alcoholic drinks, no matter whether they are native or foreign products.

Physically, she needs to have an organized nation-wide health movement, to attend to public sanitation, and to preach personal hygiene. She needs more doctors, surgeons, nurses, hospitals, and clinics of all kinds. She needs free gymnasiums, parks and playgrounds for the recreation of both adults and children.

Mentally, she needs more schools, colleges, universities, laboratories, museums, botanical gardens, zoological parks, good picture shows, good dramas, new music.

Morally, she needs to be rid of the corrupt officials, the habits of laziness, indifference and irresponsibility.

Religiously she needs the united Church of God in which her sons and daughters can have common worship and individual consecration, and from which unlimited strength and power can be drawn.

China's great need is for both men and women leaders and teachers who are well equipped with physical energy, mental abilities, and spiritual power, the power of God.

Big brother Sam, your little sister China is grateful to you for your past sacrifice, but she still needs your physical, mental, moral, and religious guidance. Have patience, brother, little sister China will work hard, and before long you will find that your brotherly worries and efforts for guiding your little sister have not been spent in vain.

MESSAGES SENT BY SISTER COLLEGES TO THE STUDENT GATHERING AT BOSTON, NOVEMBER, 1919.

Ginling College, Nanking, China.
To the College Girls of America:

College girls in China are more like you than they are like the girls in China who have been shut out from the abundant life of the spirit which Christ gives to woman. "There is neither East nor West" in this life. All the little differences in dress and customs add only richness like the colors of a sunset,—make you more interesting to them and they to you. They begin the day and you take

it up as they seek rest. May the common purpose to serve the one Master bind the college girls of the world into a never-resting force which shall be felt like the sunlight in all the dark corners of the earth. Matilda C. Thurston, Pres.

* * *

Madras, India.

The one hundred students in our Woman's Christian College, Madras, India, send greetings to the Students in America.

"It has remained for the graduates of our American Colleges to bring to these daughters of India an enthusiasm for the great, new learning of our time and it is receiving a hearty welcome."

We wish you to have God's blessing on your meeting, and we shall pray that great good may be gained from it.

* * *

Woman's Christian Union College,
Tokyo, Japan.

To the young women gathered in fellowship to celebrate the Jubilee Year of the Woman's Missionary Society of the Methodist Church in America, we the Christian students of the Woman's Christian Union College in Japan, send hearty greetings, sincere congratulations and heartfelt thanks.

We realize that we are ourselves to some extent the product of the work begun fifty years ago, and it is our earnest purpose to carry on this work, and help forward, as you have done, the establishment of His Kingdom who is the Prince of Peace and the Brother of us all, of every clime and race.

Shige Namba.

* * *

Isabella Thoburn College, India.

Lucknow, September 1919.

Dear Fellow Students:

In this great school-house of the world we are all students together though in different class-rooms. We study different text-books, but we learn the same truths. Our instructors are many but we are un-

der the same Master Teacher.

But when we graduate, we go out to face problems such, we are told, as have no parallel in America.

We therefore need your fellowship, and with its help we pledge you a new India. You already have our love and devotion for what you have done for India's women and girls. You set the College bells ringing their message of the Kingdom of God. Help us a little longer till we can help ourselves.

Yours in comradeship of service for the generation to which we belong.

The Students

* * *

These messages are from our own church schools which are doing college work.

Foochow, China,

October 23, 1919.

"Students Hour, Romans Ten
Fourteen, Fifteen, Come."

* * *

Hua Ung, Seoul, Korea.

We, the students of *Ewha Haktang* send greetings to the College girls of America. We have heard of your beautiful College buildings and equipment, furnishing such wonderful opportunities to girls. We feel sure that out of so many thousands there are some who, preparing for service, are interested in the girls of Korea. We need you to help us into the same light and liberty American women enjoy. For you we are especially praying and eagerly await your coming. Do not disappoint us. To the Young Women of the Missionary Society in Boston assembled, Greetings:

"Kwassui" extends her hand across sea and land in loving assurance of oneness in aim and united effort for the salvation of our country, for Christ.

Join us in prayer that this may be speedily achieved.

Elizabeth Russell.

NEWS FROM MANY LANDS



INDIA

Telugu Mission Conference

THE American Baptist Telugu Mission met in Conference at Ongole December 17-23. In the discussion concerning the Ramapatnam Theological Seminary it was agreed that candidates for the ministry should have one year's preliminary training in evangelistic work before entering the seminary. This will be a means of testing the adaptability of prospective candidates. The proposal was also made to unite with the Canadian Baptist Mission in the establishment of a single Seminary to train students of both Missions.

The Gossner Mission

AT THE sixth annual meeting of the National Missionary Council of India, recently held at Lahore, the grant of autonomy to the Gossner Mission Christians was approved. An Advisory Board was also appointed to consist of five members, one to be a Lutheran, another an Anglican and the remaining three to be residents in Chota-Nagpur. This Board will serve as an administrative body in educational matters, as a Board of Reference to the Trustees and as a medium of communication with outside Christian bodies.

—*Christian Patriot.*

Ludhiana Medical College

A RETROSPECT of the past twenty-five years in the Women's Christian Medical College at Ludhiana shows that sixty-one students have graduated in medicine, and fifty-three as nurses, while more than one hundred and eighty have become certified midwives.

During the eighteen years that the hospital has been open, the beds have increased to 150. In-patients have numbered 24,309, operations 17,116 and visits to out-patients 789,819.

Evangelistic work has been done continually, and has borne fruit. Homes are found for orphans in Christian families; girls and women have been rescued from lives of sin; child wives are sent to school and withal, many women are reading the Bible and trusting God in the seclusion of their homes.

At present, the staff numbers nine doctors, six assistant doctors, six staff nurses, and eleven other helpers.

CHINA

Consecrated Wealth in China

IT IS surprising to find how many men of China have acquired great wealth. In the port cities, especially those of the South like Foochow, Amoy and Swatow, one finds palatial residences occupied by retired merchants who have made their "pile" in Manila, the Straits Settlement or by trade from their home ports. While many of these are using their money in a purely selfish way, an increasing number are contributing to education, philanthropy and to religious work. In Amoy a Chinese resident has given \$3,000,000 for public education in that section of Fukien. Although a non-Christian he is consulting with American and English missionaries as to the best application of this fund. Chang Po-ling, the head of an Independent Christian high school for boys which enrolls more than 1,000 students, has already raised \$750,000 out of a million dollar fund to organize a college department in the school, and expects the whole sum to be contributed by the Chinese. So thoroughly do the non-Christian Chinese of Tientsin and Peking believe in Chang Po-ling that they gladly support his work. Chinese business men are learning self-dependence and stewardship.

C. H. Patton.

Worshipping a Rubbish Heap

REV. HENRY FERGUSON of the China Inland Mission gives a glimpse of heathendom when he describes a vast crowd of people outside of Chenyangkwan worshipping a rubbish heap. Someone had chanced to discover that the earth was showing "signs of divinity" at that identical spot and accordingly a shrine had been erected. For days a steady stream of people came and went, burning incense and paper money and presenting their petitions. At another village a crowd was observed worshipping a bridge and praying for healing, the bridge having displayed "signs of divinity."

Chinese Official and Christianity

GEO. CHIEN HSU, Chinese Minister of Justice in Canton, has written a pamphlet on "Christianity and the Saving of the Nations," in which he states his belief that democratic governments are built upon the principles of Christianity, and that in accordance with the principles of the teaching of Christ, a nation may with Christian motive intervene in the affairs of another. He believes that the dissolution of China is imminent, and states that militarism and autocracy are its chief enemies. If Christianity gains the victory China will certainly be saved.

Chinese Recorder.

A Chinese Christian's Triumph

A MISSIONARY in Tengchoufu tells of a Chinese woman who secretly stole out at her back gate, carrying her work with her, to study the "Jesus teaching" in the tent services. After the third day she did not bring her straw braiding, but gave her whole attention to listening. Her husband awaited her return to give her a sound beating, but she quietly said: "I get home in time to cook for you, and do all your work, why may I not learn about eternal joy? I have a Saviour pleading for me." The husband was discerning enough to see that her life was transformed,

and finally consented to attend a meeting, where he, too, found new life in Christ.

Christian Hotel for Business Men

CHRISTIAN pastors and leaders of Shanghai have a plan under way to provide a respectable hotel for Chinese merchants who come to Shanghai. The idea is to safeguard Christian traders against the immorality that abounds in many hotels, and to shield them from crooks. It is furthermore intended to assist in every kind of business, such as the purchase of home or foreign products, insurance, banking, etc., and to serve as middleman between buyer and seller. The project will be known as "The Chinese Christian Commercial Agency."

Chinese Recorder.

Nanking Church Sends Out Missionary

THE first missionary of the Nanking Presbyterian Church is Mrs. Lu. At a meeting of the Woman's Executive Committee, a report was made of \$100 received to establish outside missionary work, but the committee was at a loss to know who could be sent. Mrs. Lu, one of the local workers, arose and said she had come to the meeting to say she had felt for months the Lord had work for her elsewhere, so the committee decided to send her to a needy district in Hunan. Her salary is entirely provided.

Another Opium Bonfire

PUBLIC attention should be directed to the shipments of morphia into China from America in contravention of American regulations, which forbid ships of American registry carrying opium. Exportation of morphia from England to China is forbidden, but it appears that America has not taken similar action. Recently, a stock of opium and morphia, which had been seized, was publicly burned outside the Temple of Agriculture in Peking. Its value was \$150,000.

President Hsü Shih-Chang has given \$2,000 to the International Anti-Opium Association, and Premier Chin Yun-Peng \$1,000. Other members of the Cabinet are also contributing generously.

JAPAN-CHOSEN

Social Program for Japan

THE Japanese *Advertiser*, a leading English language newspaper of the Orient, reports the following resolutions adopted by the Japan Methodist Church, concerning social reform:

"We reiterate our belief in total abstinence as the wise course for the individual and in restrictive legislation, leading to the complete prohibition of the traffic in alcoholic drinks. * * * Japan cannot afford, even on purely selfish grounds, to have her manhood weakened and desolated by the liquor trade.

"We stand for the protection of the family, by the single standard of purity, careful divorce laws, proper regulation of marriage and proper housing, for such regulation of the conditions of toil for women as shall safeguard the physical and moral habits of the community and for the fullest possible development of every child, especially by the provision of proper education and recreation, and by the abolition of child labor.

"We stand for a living wage as a minimum in every industry and for the highest wage that each industry can afford, and for the most equitable division of the product of industry that can ultimately be devised.

"We call upon our members as employers and wage earners to carry out these principles that brotherhood may be understood in economic life and truly Christian civilization may be achieved. Thus shall Jesus Christ be glorified and the Church serve mankind."

The Christian Advocate.

Actions Louder than Words

LIVING epistles, known and read of all men" furnish an argu-

ment for Christianity that cannot be met and resisted. An American teacher was employed in a secular school in Japan with the understanding that he was not to mention Christianity, but the silent influence of his Christian life was so profound that some forty of his pupils, unknown to him, made a covenant to abandon idolatry. Later, twenty-five of the forty entered a Christian school and some of this number became ministers of the Gospel among their own people.

Never Heard of Christ

SEVEN Japanese girls from the Freshman class of a college in Kyoto recently attended an "At Home" given by a Y. W. C. A. secretary of that city. There was much surprise among the guests when some of the students produced Bibles and began to ask questions. The surprise grew as the conversation progressed, for the questioners seemed quite unable to understand the simplest statements.

Finally, the hostess asked how many had studied the life of Christ. Nobody had. "How many have ever heard about Christ at all?" she continued. One girl had heard a very little. They had merely heard that there was a new religion which was not presented in their college course, and with the simple directness of the truth seeker after wisdom, had gone directly to the nearest person who could explain it to them.

Reported Japanese Reforms

JAPANESE statesmen acknowledge that the harsh policy of their government toward Koreans has been a failure. They further acknowledge the necessity for reforms in the land laws which have deprived the Koreans of their property. Fifty-two Koreans were summoned before the Governor-General for conference, an advisory council of Koreans was convened, and Protestant mission workers were asked to express their views to the Governor-General. They reg-

istered a protest against cruelties. Although it has been announced that flogging of prisoners will cease after April 1, 1920, this torture is still being inflicted.

Important reforms in school curricula have been announced, as have rules discriminating in favor of Japanese officials in status and pay. It is stated that the Japanese government made substantial contributions toward rebuilding burned villages, while Japanese Christians raised considerable money toward restoring Korean churches.

Albertus Pieters.

Forward Movement in Korea

PERSECUTION and political unrest in Korea is not stopping Christian work. The General Assembly of the Korean Presbyterian Church, meeting in Pyengyang last October, decided to inaugurate a three years' "Forward Movement" campaign similar to the "New Era Movement" of the Northern Presbyterian Church in the U. S. A. and the "Centenary Movement" of the Methodist Episcopal Church. A committee of thirty-six, three from each Presbytery, was appointed by the Assembly to direct this Forward Movement.

The present year is to be largely one of preparation, followed by a year of evangelistic effort in every section of the country. The third year will be characterized by Sunday-school development and young people's work.

Extension Sunday Schools

A SPECIAL feature of the work at Andong consists of Extension Sunday-schools for the children of non-Christian parents. Whenever the attendance at any one place reaches 100, the children are allowed to hold a service in the city church at which time they have a program made up of songs, reciting memory verses, and telling the Gospel story. Many unbelieving mothers beam with pride

when their own children have a part in the program.

Vests for the Lepers

NOTHING is more acceptable to a leper than a good warm vest, and these are as acceptable to the women as to the men. Dr. R. M. Wilson, Kwangju, Korea, asks that Sunday-schools undertake to collect old vests that hang unused in every home and send to the Lepers' Home at Kwangju.

It would cost about \$2.00 or more to have these warm vests made in Korea. To buy the material and pay for the making would amount to about ten dollars a vest in Korean money. Ten vests, therefore, would mean one hundred dollars' worth of comfort to the lepers.

About 300 lepers in all are cared for in this home at a cost of about \$2.50 a month for each leper.

Anyone interested in rendering this worth while service of helping to keep the lepers warm can send the bundle by parcel post, marked "Old Clothes—No Duty," to Dr. Wilson, Kwangju, Korea.

MOSLEM LANDS

Palestine and the Jews

UNDER the lead of Zionist promoters, emigration agencies are being formed in Russia, Bukovina and Bessarabia to direct a movement of Jewish people toward their ancient Holy Land. Would-be Russian emigrants are said to number already 600,000, although the Zionist Movement had scant support in Russia before the war. Many of these groups have started on foot. About 20,000 Jews are ready to leave Hungary, including men of scientific and technical training. Jews of Bulgaria have established a Palestine bank with capital of 100,000,000 leva. Large numbers of University students from Germany are on the way and five thousand families in Warsaw have registered. Even those lands with small Jewish population, such as Cen-

tral America, Mexico, Brazil, Chile, Egypt and Venezuela, will send their contingents to the homeward swarming.

The Arabs of Palestine and neighboring lands are up in arms against the project, and a third angle of the whole question is the Pope's opposition. He protests that none of the Holy places should be handed over to a people who rejected Christ.

A Zionist printing establishment has just started in Jerusalem, which will employ a thousand workmen.

Turkey Loses Dardanelles

THE internationalization of the Dardanelles and the Bosphorus were definitely decided upon by the Allied Supreme Council in February. A commission was appointed to decide upon the boundaries of Armenia, while other commissions were assigned the task of working out details for policing this international territory. It was decided not to deprive Turkey of Constantinople, but this was not to be construed as meaning that the Allies would deal leniently with Turkey, should the Armenian atrocities continue. As a result circulars have been sent out by provincial authorities of the Ottoman Empire urging that attacks on non-Moslems will prejudice the Powers against Turkey.

The Year at Gedik Pasha School

THE Gedik Pasha School in Constantinople has an exceedingly mixed constituency. Of the 265 pupils, 113 are Moslems (including at least 13 Persians and two Albanians); 83 Armenians, 66 Greeks, two Syrians and one American. Of all these scarcely more than 30 are Protestant Christians.

The children now sit and work by grades instead of by nationalities. This allows English to be the language of the whole school. Another new feature has been the introduction of classes in handiwork. Soon after the school opened the children of the fifth, sixth, seventh and eighth

grades were asked to choose what kind of hand work they wanted. They were to consider three things in making their choice—what would be worth learning for the sake of future use, what could be used for the good of the school now, and what they really liked to do. All of the seventh and eighth grade boys chose bookbinding, all of the boys of the sixth grade, carpentry and of the fifth grade, some chose drawing and some carpentry. Girls wanted dress-making, embroidery, drawing and typewriting. The last was denied as requiring too expensive equipment. The bookbinding has proved most successful, the oldest member of the senior class proving an excellent teacher for the other boys in his room.

The Orient.

Training Center in Smyrna

SMYRNA has been chosen as the most suitable place for a Young Women's Christian Association Service Center because of its collegiate school for girls, whose students are well fitted for useful service among the stricken people of their own land. The school has just enrolled eighteen Turkish girls. Thousands of Armenian girls are being released by government order from Turkish harems, and many are homeless, penniless and without knowledge of remunerative work. Aside from the paramount necessity of teaching these helpless ones practical means of a livelihood, they need to be taught to play. Their past few years have been so full of tragedy that organized recreation is an important part of their mental and spiritual restoration.

Sartorial Service for Orphans

"CLOTHED while you wait" was the slogan for an impromptu haberdashery set up in an old box car in the railroad yards at Konia recently. The "tailors" were Near East Relief workers and the "trade" consisted of 250 little Armenian or-

phans who had stopped over for twenty-four hours while waiting for permission from the railroad authorities to proceed.

On account of the threatening situation in Caesarea, these helpless little creatures were hurried to Smyrna, and when the train was held unceremoniously at Konia, the welfare workers stationed there discovered that the little travelers were clad solely in underwear. Hurriedly a clothing station was set up in one of the freight cars, where several bags of boys' old clothes were distributed. After an extremely wild scene all the orphans emerged more or less triumphant, with a substantial covering for their nakedness.

To Study American Farm Methods

FOUAD KHYATT, son of a rich landowner of Bagdad, has arrived in the United States to study agriculture. The young man's father owns thousands of acres of land in the valley of the Tigris river and there he intends to introduce scientific farming methods, using American machinery. In addition to this he intends to establish agencies for American farm implements. The young man was educated at Robert College.

He is greatly interested in the work of the Near East Relief in striving to save from starvation the hundreds of thousands of people in western Asia; and obtained his first idea of the great commercial and industrial development in this country through American relief workers and missionaries in his own country.

World Call.

EUROPE

New L. M. S. House

THE headquarters of the London Missionary Society at 16 New Bridge Street have been sold and a new and more desirable site has been purchased opposite St. James' Park Station. This will be entirely ready for occupancy in 1921.

French Protestants Meet at Lyons

THE second general assembly of French Protestant churches was held at Lyons in November. All the Protestant churches of France were represented, with no manifestation of sectarian cleavage. One indication of this spirit of unity was the resolve to prepare one hymn book for the use of all the churches. Another was the cordial welcome extended to the delegates from Alsace and Lorraine, and the decision to hold the next assembly in 1924 in Strassburg. The assembly listened to thirteen foreign delegates, three of whom were American and four British.

Tercentenary of Pilgrim Fathers

A COMMITTEE has been formed in the Netherlands for the observance of the Tercentenary of the sailing of the Pilgrim Fathers. It includes several Ministers of State, an ex-Premier, the chief Burgomasters and the leading governors of provinces. Dr. Henry Van Dyke of Princeton and Dr. J. Rendel Harris of Manchester are members from America and England respectively, as are Viscount Bryce, the great exponent of American institutions in Europe, and Lord Reay, the Dutch statesman.

The larger meetings of the Congress will be either in the Cathedral, or in the great auditorium of Leyden University. Some of the foremost men of America and of Holland are expected to speak.

After two days in Leyden, the Congress will adjourn to hold services in the ancient Scots Church of Rotterdam, the Church of the exiled Covenanters banished by Charles II, and in the still more venerable English Reformed Church in the Bagynhof, Amsterdam.

Protestant Clinic at Brussels

FOR some four years there has been maintained in Brussels a *Clinique Protestante*. At length the work has outgrown the accommodation afforded by the premises orig-

inally occupied, necessitating removal to more spacious quarters.

Dr. Hunnecurt, who supervises all the surgical fittings and arrangements, has been the head of the Red Cross Ambulance at the Royal Palace throughout the war. Other leading doctors and surgeons have given their services from time to time as required. Many of other faiths, or no faith have found help and comfort in the skilled attention and Christian atmosphere of this clinic.

The Christian.

Waldensian Seminary Re-Opens

THE Waldensian Theological School at Florence, silent for four years, has resumed its activities. Thirteen students are in attendance. At the reopening Dr. Giovanni Luzzi outlined the aims and attitude of the school, after giving a brief history of its work. The students were warned against two evils which always lie in wait at the doors of a theological seminary, namely, *Rabbinism*, which he defined as following the letter and not the spirit of the law; and *Rationalism*, which he characterized as heavier than the Mosaic Law, and sterilizes Christianity.

Preaching in Siberia

AN evangelical preacher in Siberia reports an open door for Gospel teaching in that country.

"Gospel-thirsty people are like a field ready unto harvest. We can now work freely. The power of the Greek Catholic Church is broken. They no more can stir up the people against the evangelicals for the purpose of massacres. One can now freely preach the Gospel and baptize converts without asking permission of the Most Holy Synod or from the governor. Recently I read of a convention of priests to discuss measures to be taken against us, but we have nothing to fear."

Record of Christian Work.

NORTH AMERICA

Interchurch Executive Committee Enlarged

THE Executive Committee of the Interchurch World Movement has been authorized to increase its membership to forty. The new members are: Dr. W. I. Chamberlain, Reformed Church in America; Dr. Charles R. Watson, United Presbyterian Church; Dr. Charles L. White, Baptist; Dr. A. W. Harris, Methodist; Dr. Joseph H. Apple; Reformed Presbyterian Church; Dr. H. F. Swartz, Congregational; Alfred E. Marling, Presbyterian; Mrs. H. W. Peabody, Baptist and Mrs. W. M. Boyd, Methodist.

Service Men to Unite for Church Work

A COMMITTEE of Presbyterian chaplains has undertaken the task of organizing "The Allied Comrades" among Presbyterian veterans of the late war. Since the idea apparently originated with a Presbyterian, it is to be first developed through Presbyterian connections, and if successful there, it will eventually extend to other denominations. The ideal of "The Allied Comrades" is to bear the same purpose toward the Church that the American Legion has in the field of citizenship.

In the local church it is not intended to be an independent society, but rather a department or subsidiary of whatever men's organization may already exist in the church's working scheme, whether brotherhood, league, club, class or invitation committee. It is an effort to preserve the old battlefield comradeship so as to make it the core of a new enlistment in behalf of Jesus Christ. Explanatory circulars will be sent anywhere on request by applying to the National Service Commission, 156 Fifth Avenue, New York City.

The Continent.

The Churches and the Coal Strike

FOLLOWING the action of the Interchurch World Movement in appointing a commission to investi-

gate industrial conditions relative to the steel strike, the Federal Council of churches appointed Dr. Paul Strayer, Dr. Worth Tippy, Dr. John McDowell and Rev. F. E. Johnson to consider the coal strike. Their report was considered by the Social Secretaries of the various denominations, and a statement was sent to all the churches containing the following paragraph:

"It seems to us that social morality requires that some means be found to organize the coal industry as a co-operative public service. Then the moral obligations inherent in the production, distribution, and use of coal will be more generally recognized and obeyed. Then we may expect miners and managers alike to be governed by the public good, and the public to recognize that it has no right to be served at undue cost to the miner."

The Congregationalist.

The Gospel Counteracts Radicalism

THE Evangelistic Committee of New York City has issued their annual report, from which it is seen how the straight Gospel truth is able to counteract Bolshevism and anarchy. Street meetings in Russian, Hungarian and Italian were at first interrupted, but good natured persistence on the part of the speakers won a hearing eventually from Bolsheviks, radical socialists and I. W. W. agitators.

There is a church in New York whose lay assistant was once an anarchist editor, and another whose staff is chiefly former radicals.

Boy gangs were broken up because the members were taught a "better way." Children gathered on the streets by "The Story Telling Lady" heard Bible stories eagerly and learned Christian songs. Groups who refused to salute the flag or sing "America" through Bolshevik teachings were won over, and through them parents were reached.

Change in Immigration

FIGURES recently published show that immigration has been coming in recent years from non-Protestant countries. The peak of this incoming tide of foreigners was reached in 1913, when the arrivals numbered 1,400,000. The Protestant Church membership of the United States is given as 25,359,890. Accordingly, the percentage of immigrants in the last pre-war year to the Protestant Church membership was about 5.6%. This indicates a trend toward changed American ideals. It is said that only one signer of the Declaration of Independence was non-Protestant, and in the early period of our history the majority of our immigrants were from Protestant countries.

Thoughtful Protestants should watch the immigration legislation pending in Congress and exert every possible influence to safeguard our American ideals in the critical days of reconstruction ahead.

Iowa Churches Need Awakening

AN awakening along spiritual lines is the need a rural survey supervisor finds in an Iowa county where four churches are partly supported by mission boards, though practically every resident of the county is well-to-do. Seventeen of the forty-eight churches in the county are closed or without a minister, and twenty are described as merely existing.

Enlarged Mission Program

SOUTHERN Baptists have outlined a five-year mission program which will include the opening of eighteen new stations in the foreign field. Their work already established in Africa, Japan, China and South America will be reinforced. It is also proposed to enter Russia. This advance program calls for an expenditure of twenty million dollars in the five years.

Conference on Race Relations

THREE thousand Negroes,—farmers, teachers, doctors, lawyers, social workers,—representing directly eight million negroes of the south and indirectly several more millions having common economic and educational interests, assembled at the Twenty-ninth Tuskegee Conference to make plans to meet the new economic conditions. The essentials of race relations—better school facilities; the suppression of lynching and mob violence; the administration of impartial justice through the courts and public officials; equal accommodations for equal fares on the railroads and other public carriers; and the problem of the ballot as a source of civic protection were among the subjects under discussion. The Negroes who attended the race relations discussion owned property which is conservatively estimated to be worth three million dollars.

The Conference gave new hope to white and colored alike, and pointed the way to inter-racial cooperation.

Call to Prayer for Russia

THE Russian Bible and Evangelization Society, a recent organization formed in America by Christian business men, has issued a Call to Prayer for Sunday, April 11th, for the great land and peoples of Russia. No country needs prayer and spiritual help more than does this land that is so sorely oppressed by famine and so savagely torn by internal strife. In New York City a special prayer service will be held in the Marble Collegiate Church at 3:30 p. m., and will be conducted by Col. E. N. Sanctuary and Mr. G. P. Raud of Russia.

The Society has been organized for the purpose of training evangelists and Bible teachers, to conduct Bible Conferences in Russia, and in other ways to preach the Gospel to Slavic peoples. Mr. George C. Howes is President of the organization, Dr. Howard A. Kelly of Baltimore and Dr. David J. Burrell of New York

are Vice-Presidents, Mr. G. P. Raud, 156 Fifth Avenue is Secretary and Col. E. N. Sanctuary of Scranton, Pa., is Treasurer.

New Bible for the Blind

THE American Bible Society has taken steps toward the publication of the Bible in a newly adopted method of point printing for the blind, known as Revised Braille. Two systems of American origin, quite different from the European Braille which was invented by a Frenchman in 1829, have been so widely used that a need was felt for approximating international uniformity in an alphabet for blind readers. The adoption of this revised Braille was the result. The American Bible Society has made a tremendous contribution to the literature in raised type available for the blind, by publishing at great expense the complete Bible in both the New York Point and the American Braille, the two systems most used in America up to the present time, as well as in the Boston Line Letter. The volumes published in these types have all been distributed by the Society for much less than their cost, and the larger part have been given to the needy without charge. This beneficent work is not restricted to America. Scriptures in raised types are supplied in Arabic, Spanish, Armenian, Armeno-Turkish, Japanese and Siamese.

The blind Christians of the world will feel a joy peculiar to their need when their sensitized fingers touch the pointed dots which tell them of "Jesus Christ, whom not having seen ye love; in whom, though ye see Him not, yet believing ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Indians as Missionaries

THE Shoshones of western Nevada have not until recently been touched by Christianity. Their near-

est neighbors, the Nez Percés, are seeking to evangelize them. A number of the leading Shoshones were brought to a Nez Percé camp meeting and several were converted. These men went home, called a meeting of the whole tribe and recounted their experiences. The Nez Percés have shown the missionary spirit by furnishing eighty dollars toward a new Shoshone chapel.

Religious Education for the Indians

A PROPOSAL for an Indian College comes through the Survey Department of the Interchurch World Movement. This university has been planned upon lines similar in administration to great union, interdenominational organizations, such as Robert College in Constantinople, Nanking University and Peking University. The American project is to train Indians from all the 150 tribes in the country as native leaders for their own people.

Of the 336,000 Indians in the United States today, scattered over 147 reservations in practically every state of the Union, practically one-third are unrelated to any Christian communion; and approximately 46,000 are entirely unreached by Christian ministry.

Home Mission Monthly.

Hospital for Point Barrow

PPOINT BARROW, the northernmost mission station in the world, is to have a hospital. The Presbyterian Board of Home Missions in January announced a gift of \$25,000 for the erection and equipment of the hospital, and the work of building will commence at the earliest possible date.

The best method of hospital construction for the unusual demands of Alaska weather will be determined, and will be used in other hospitals contemplated in this region. Point Barrow is far north of the timber line, and except for one steamer a year, when the ice permits, is completely shut off from the outside

world. The Presbyterian Board has carried on medical work there for some years.

LATIN AMERICA

Help the Mexican to Think American

DR. R. N. McLean, who is director of Spanish work in the Southwest for the Presbyterian Home Board, regards the present Mexican tangle as 10% Mexico's fault, 10% America's and the rest the result of mutual misunderstanding. As for the misunderstanding, this is largely a border problem, and there the beginning must be made in its solution. The thousands of laborers who come to us, after completing their contracts are sent back home, and naturally carry with them definite impressions about America and Americans. The key to the situation is in the hands of Christian Americans.

Recently a union evening service was held in Los Angeles, Cal., when Mexican Protestants of the Church of the Divine Saviour sat in the pews with the members of the Immanuel Presbyterian Church. About 300 Mexicans attended. In his talk in Spanish to his own people, the pastor said: "I have heard some of you say after a hard day's work, which has been full of bitter experience: 'This is not the city of the angels (Los Angeles) but the city of the devils.' When you think of Americans think not of those who have cheated you or been harsh to you; think in the terms of these Christian Americans who are seated with you here tonight."

The Continent.

A Porto Rican Judge

SR. EMILIO DEL TORO, Judge of the Supreme Court of Porto Rico, recently gave a message to the *Puerto Rico Evangelico*, of which the following is an English translation:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending

that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

A Bolivian Diplomat Appeals for Indians

AT a recent meeting of the Committee on Cooperation in Latin America and the Committee of Reference and Counsel in New York, Senor Ignacio Calderon, Minister of Bolivia in the United States, made an appeal for mission work among Bolivian Indians. He said that in spite of their great degradation, they showed the keenest desire for an education, whenever given an opportunity. Boys usually appear at school an hour before the time of opening. The Brazilian government has lately given commendable attention to improving the miserable condition of Indians, and has established some schools, but not enough teachers are available.

New School for Girls in Rio

ASITE has been secured in the finest residence section of Rio de Janeiro for a Methodist school for young women at a cost of \$152,500. There are two pieces of property, one being a mansion occupied by three successive barons in the days of the former empire, and this has placed the school in good repute with the leading families of the city. Additional buildings will no doubt be acquired from time to time.

The school will open in June, and the Christian ideals for which it stands will be of immense value in all educational and evangelical work done in Brazil.

ISLANDS OF THE SEA

Fate of New Hebrides

THE population of the New Hebrides, it is estimated, has decreased by a third in the past eight years. In the once thickly populated Torres group there are now actually less than 100 natives left. The de-

crease in general must be attributed to the indenture labor system which removed the able-bodied young men and women at a time when they would naturally be establishing homes. In addition there were the other still existing causes—the sale of liquor and the introduction of disease. Mr. Edward Jacomb, a barrister of Vila, New Hebrides, and author of "France and England in the New Hebrides," says that if the present conditions continue another twenty years there will be no natives left, and when there are no natives there can be no whites, for industry cannot be carried on without native labor.

Australian Christian World.

Missions in Java

SINCE the population of Java is predominantly Mohammedan, and therefore Oriental, the acceptance of Christianity means to them becoming Europeans. The great difficulty in mission work among the Javanese, therefore, is found in convincing them that it is possible to accept the Gospel and remain themselves nationally. The active power of the Christian faith is accordingly presented by indirect method, such as medical and educational work. Four Dutch-Javanese Christian schools are in operation within the settlements of the Dutch Reformed Mission, with their staffs recruited in Holland. Colportage is carried on, supplying those who have learned to read by the help of Christian missions with thousands of Scripture portions and helpful books.

It was formerly thought that the Javanese mind was incapable of being roused to social or spiritual activity, but the past ten years have wrought a marked change in this view.

The Banner.

MISCELLANEOUS

Gospel Distribution

THE American Bible Society cites many lay workers who are help-

ing the cause without remuneration. A street car conductor in Dallas, Texas, has in the year past spent a tenth of his income in buying copies of John's Gospel, which he has put in the hands of every man in the street car service in the city who promises to read it. A railway conductor in Texas is also mentioned who buys cheap eight-cent Testaments by the dozen and gives them to passengers along the route, to section hands and to anyone else who shows interest.

Just before the Brazilian Fleet started to leave for European waters, a group of Brazilian Christians obtained permission to give a copy of the New Testament to every man on board. The spirit with which these copies were received gave great encouragement to extend the work to other vessels, in the forts and elsewhere.

Christian Music in Favor among Orientals

THE growing popularity of our Christian hymns is found in countries of the Far East. The recent coronation procession of a maharajah marched to the stirring strains of American gospel hymns, played by the potentate's brass band. Christian music is said to have reached its highest development in Burma, where Baptist converts among the natives have been trained for the past century in vocal and instrumental work.

An Englishman traveling in the foothills of Burma, during the Burmese robber wars, told of sighting the torchlight flares of a large crowd of natives. He and his companions were preparing to withstand an attack, when they heard the familiar strains of "Lead, Kindly Light," coming from the natives, who proved to be Burmese Christians.

In many places Christian hymns like "Rock of Ages" and "Onward Christian Soldiers" are sung or played by Orientals who are not Christians.

World Call.

To Study Temperance and Moral Welfare

WORLD Temperance and Moral Welfare in Asia and Africa will be the subject of inquiry by the Interchurch World Movement. An investigating committee will report on what is being done and what ought to be done by the Christian forces of the world to combat the use of alcohol and narcotics among backward races.

Some Figures on Mohammedanism

DR. SAMUEL M. ZWEMER has pointed out the growth of Mohammedanism in South America as significant. The unity of Mohammedanism was never so complete as during its present political collapse. Of the 200,000,000 Mohammedans ninety-five million are under British rule, thirty-five under Holland, twenty under Russia, sixteen under France, eight under China, thirteen under Turkey, and five under Persia. Of these two hundred million Moslems about sixty millions are practical pagans, knowing nothing of their own religion and being entirely illiterate.

Some Interesting Statistics

AS ONE result of Protestant missionary effort during the nineteenth century, 72,740 Jews were baptized, making, with their children, an addition of 120,000 to the forces of evangelical Christendom. During the same period, 57,300 Jews were received into Roman Catholic communion, and 74,500 into that of the Greek Church.

If the ingathering from the pagan and Moslem world had been in the same proportion, there would now be seven million converts from those sources instead of the actual two million in the nineteenth century.

The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Protestant Jewish converts are daily engaged in preaching

the Gospel of Christ Jesus as their one business in life.

The Task of the Mission to Lepers

THE Mission to Lepers is allied with twelve American and twenty-one British and Canadian denominational Boards, and in co-operation with these Boards and with governments seeks to secure humane laws regarding lepers. There are considerably more than five hundred lepers in the United States. Eleven years ago there were 9,000 cases in the Philippines, but through effective segregation the number has now been reduced to 5,100.

The four objectives of the Mission to Lepers are to preach the Gospel to the lepers, to relieve their dreadful suffering, to supply their simple wants, and ultimately to rid the world of leprosy.

Poverty of Heathen Languages

A LINGUIST who essayed to translate the parable of the Prodigal Son for an Indian hill tribe found that their only word for festival carried the meaning of "much beer drinking," so that he had the utmost difficulty in rendering the phrase "they began to be merry," without also suggesting drunkenness. This instance reveals the problem of the translator. Not only heathen hearts must be Christianized; their speech must be born again, before it can convey the great truths of the Bible.

The Rev. C. D. Helm, of Rhodesia, chief reviser of the Tabele New Testament, describes how poverty-stricken that language was in its spiritual vocabulary. For instance, it had no equivalent for "holy"—no term to express moral purity.

The Ibo language is spoken by 3,000,000 black men in Southern Nigeria. In their tongue the same word had to do duty for "right" and "might," and they had no word for "conscience."

In the island of Fiji, which is now a Christian country, it has not yet been possible to translate the sixth petition of the Lord's Prayer in any

other way than: "Be not angry with us on account of our sins, as we are not angry."

Internationalism in Missionary Work

MR. GILBERT BOWLES in discussing ways in which missionaries can be peace makers among the people of China, Japan and Korea, suggests frequent conferences of representatives from the three fields, more exchange of visiting, thereby promoting fellowship among Chinese, Japanese and Koreans and more help for all three nations in their combat with social and moral wrongs.

Missionaries to the Chinese are already in Japan, working among the Chinese students in Tokyo, of whom there are from three to five thousand, and a Korean pastor shepherds a group of Koreans in Shanghai. Missionaries to the Japanese are needed in Korea and China, for in a very real sense Christian missionaries stand between the peoples of these three restive lands.

Adopting Hospitals

BECAUSE many people have no interest in the spiritual motives which prompt missionary doctors and nurses in their healing ministries, the Interchurch World Movement has a plan by which American cities may adopt hospitals in mission lands. Poughkeepsie, New York, has taken the lead in adopting the hospital of the Union Medical School at Vellore, So. India.

Among the items to be furnished by the Poughkeepsie women are thousands of strips of thin, unbleached muslin, compresses, wipes, sponges, face masks, lint, operating aprons and caps, absorbent cotton, bed-linen, utensils and toilet articles.

It is thought that many who do not now contribute toward missionary enterprises will respond when their home town takes definite responsibility for some hospital in India, China, Africa or other remote corners of the world.

OBITUARY NOTES

Dr. Raynolds of Turkey

REV. GEORGE C. RAYNOLDS, M. D., died on February 14 at San Francisco, in the eighty-first year of his age and the fifty-first year of his notable service as missionary of the American Board in Turkey. After a brief period at Harput, Dr. Raynolds fifty years ago opened the station at Van which, under his leadership, grew to include high schools, the beginnings of a college, a well equipped hospital and extensive industrial operations. This station will stand as a monument to Dr. Raynolds' ability and Christian daring.

Dr. Pettee of Japan

DR. JAMES H. PETTEE, of the Japan Mission of the American Board, died suddenly in the Board Rooms, 14 Beacon Street, Boston, on February 17. Dr. Pettee first went to Japan in 1878, and at once identified himself with the Japanese people and their interests. He was unexcelled as a constructive interpreter of Japan.

Dr. J. McP. Scott of Toronto

REV. John McPherson Scott, D. D., pastor of St. John's Presbyterian Church, Toronto, the past thirty years, died February 24. For many years Dr. Scott was actively engaged in promoting the cause of foreign missions. In 1912 he was selected by the Presbyterian Church in Canada for the task of visiting all the foreign missions under the church's jurisdiction.

MISSIONARY PERSONALS

FLEMING H. REVELL has just completed his fiftieth year as a publisher. More than three thousand volumes, practically all with the Christian motive, have been published by him during the last half century.

* * *

JOHN W. WOOD, D. C. L., secretary of the Protestant Episcopal Board of Foreign Missions, has been elected executive secretary of the Department of Missions and Church Extension.

* * *

REV. HERBERT W. GATES, brother of President Caleb F. Gates of Robert Col-

lege, Constantinople, has become Missionary Education Secretary for Congregational Churches in succession to Dr. Miles B. Fisher, who has become Missionary Education Secretary of the Interchurch World Movement.

* * *

W. J. WANLESS, M. D., surgeon of the American Presbyterian Mission Hospital at Miraj, India, has received the Kaisari-Hind medal of the first class. Dr. Wanless' work during his twenty-eight years in India has had an influence throughout the entire country.

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SADHU SUNDAR SINGH, Indian evangelist, started on January 16 for a tour of England and America.

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REV. S. B. AYODELE CAMPBELL, native of Sierra Leone, West Africa, is the first African to receive a scholarship award of \$300 at Harvard University. He expects to return to Africa during the summer.

* * *

DR. J. C. R. EWING, president of Forman Christian College, Lahore, India, recently suffered from a paralytic stroke in Miraj, India. He is reported as improving.

* * *

DR. JOHN F. GOUCHER of Baltimore, chairman of the Methodist Commission on Education in the Orient, has received the Japanese imperial decoration of the Order of the Rising Sun. Dr. Goucher is now on his sixth visit to the Orient.

* * *

MISS MARY VAIL ANDRESS of New York City, the only woman to receive the distinguished service medal from the United States government, has gone to Turkey to assist in the Near East Relief.

* * *

REV. KOGORO USAKI, D. D., has been elected bishop of the Japan Methodist Church to succeed Bishop Haraiwa. He is a graduate of Kwansei Gakuin, and is the third in the succession of Japanese bishops.

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REV. AND MRS. HENRY C. McDOWELL, first missionaries to be sent to Africa by the colored constituents of the American Board, have arrived in Angola, West Central Africa.

* * *

LIEUT. HENRY J. FRY, chaplain of the United States Navy, has been appointed as assistant to R. E. Diffendorfer, head of the Home Missions Division of the Interchurch World Movement.

* * *

MRS. F. S. BENNETT, President of the Presbyterian Woman's Board of Home Missions, and other members of the Board, sailed on February 15 for Havana to investigate and report on conditions in the various mission stations in Cuba.

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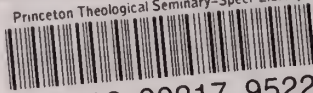
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